

The Grail

A National Popular Eucharistic Monthly

VOLUME 10

MARCH, 1929

NUMBER 11

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THE GRAIL, a national, popular Eucharistic monthly for the family, is edited and published by the Benedictine Fathers at St. Meinrad, Indiana.

Member of the Catholic Press Association of the United States and Canada.

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The price per copy is 25 cents; \$3.00 the year; Canada, 25 cents additional; foreign, 50 cents additional.

Subscribers to THE GRAIL, are benefactors of St. Meinrad's Abbey. On each day of the year a High Mass is offered up for our benefactors. In November a Requiem is offered up for deceased benefactors.

Entered as second-class matter at St. Meinrad, Indiana, U. S. A. Acceptance for mailing at special rate of postage, Section 1103, October 3, 1927; authorized June 5, 1919.

Notify us promptly of change of address, and give both the old and the new addresses.

Make all checks, drafts, postal and express money orders payable to "The Abbey Press." Do not use or add any other name.

Address manuscripts to the editor.

Address all business letters pertaining to subscriptions, change of address, advertising, etc., to "The Abbey Press," St. Meinrad, Indiana.



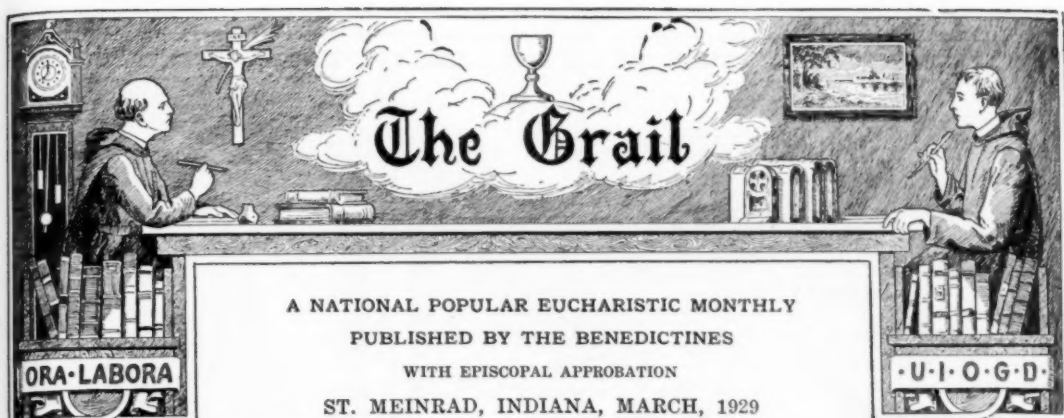
OUR DIVINE FRIEND

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Official Organ of the INTERNATIONAL EUCHARISTIC LEAGUE FOR THE UNION OF CHRISTENDOM

Diamond Jubilee Number

In view of the fact that March 21st is the seventy-fifth anniversary of the foundation of our monastic home at St. Meinrad, we deem it of sufficient importance to make the March issue of *THE GRAIL* a diamond jubilee number. Consequently, there will be but little space left to devote to the usual departments. We feel, however, that our readers will welcome the departure for this once and that they will find the brief historical sketch of our foundation a satisfactory compensation for the omission.

That all beginnings are hard is a truism. St. Meinrad Abbey was no exception in this respect. From the humblest of beginnings, through years of trials and hardships have arisen an abbey, a beautiful church, and a seminary with a complete course of studies which will take a boy, when he comes from the grade school, and put him through the high school and college courses and top him off with a four-year course in theology, prepared for the laying on of hands at the priestly ordination.

But the privations, trials, and afflictions of the past have been amply repaid by countless spiritual blessings. Not the least of the fruits harvested is the noble band of loyal priests and religious that have gone forth from our halls a source of heavenly benediction to an innumerable multitude of souls.

Blessed is the ministry of the priesthood. Whether through baptism, the sacrament of regeneration, the priest enter upon the pages of the book of life the name of the newborn infant or that of the convert, whether through the sacrament of penance he reclaim the sinner and reconcile him to God, or whether he nourish souls with Heavenly Food, blessed are his ministrations. The afflicted and troubled seek at his hands, and find, consolation and peace of heart. Of great comfort, too, are his ministrations to the sick and the dying. The Church is deeply concerned in the soul from the very first moment of its existence (birth controllers and their ilk to the contrary notwithstanding). This concern endures so long as the soul inhabits the

body and until it shall have passed through the portals of heaven, when her solicitude has attained its end. Her mission, divinely given, is to save souls through the ministry of the priesthood. Blessed, indeed, is the ministry that can, and does, snatch the sinner from the very jaws of hell and open to him a haven of eternal delights.

For the countless mercies and blessings that Divine Providence has bestowed upon our foundation from the beginning we are profoundly grateful. With the Psalmist we can say: "The mercies of the Lord I will sing for ever."—Ps. 88:1.

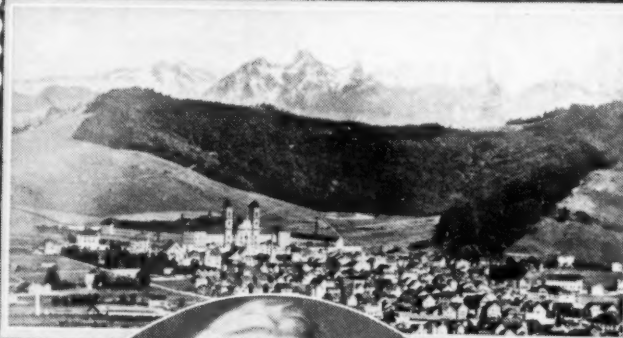
Liturgical Jottings

VICTOR DUX, O. S. B.

APPEARANCES VEIL REALITIES

Unfortunately it has not yet become the general practice of Catholics to imbibe to the full the beautiful spirit of their liturgy. Access to the internal splendors of the sacred functions still remains an unused privilege in the case of the vast majority. How many of our people, for example, have observed even the various outward changes introduced by the coming of Lent? Ordinarily the only differences noted are the Lenten fast and the violet color of the vestments worn at Sunday Mass. But the omission of the *Gloria* and *Alleluia*, the chants of praise and joy, adds more to the somber character of the Lenten Mass than the color of the vestments. Moreover, in places where the rules of the Church can be observed to the letter, the choir sings the Mass without organ accompaniment; and the sacred ministers at Solemn High Mass exchange their customary vestments of spiritual gladness for the folded chasuble which is a sign of penitence and sorrow. All of these things, however, are merely outward manifestations of an interior sorrow, a hidden

(Continued on page 520)



(1) Abbey and town of Einsiedeln, Switzerland, with Alps in background

(2) Our Lady of Einsiedeln, whose miraculous power has been renowned for centuries. This famous statue was a prized possession of St. Meinrad who died Jan. 21, 861

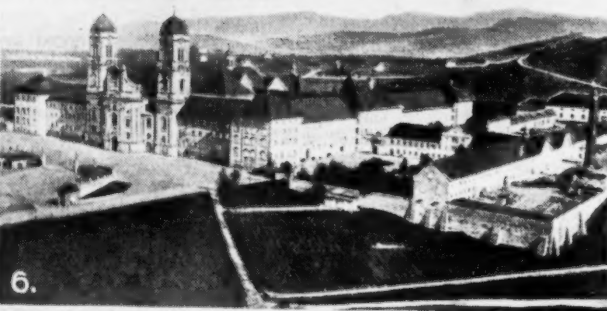
(3) Abbot Henry IV of Einsiedeln who sent a colony of monks to Indiana in 1853

(4) "Liebfrauenbrunnen" — drinking fountain near Einsiedeln Abbey Church

(5) St. Meinrad as hermit on Mt. Etzel

(6) Einsiedeln Abbey to right, church in center, "gymnasium" or college to left

(7) "Gnadenkapelle"—Lady Chapel in Einsiedeln Abbey Church



The Story of St. Meinrad Abbey

An Historical Sketch

PETER BEHRMAN, O. S. B.

PREFATORY NOTE

Seventy-five years of joys, of sorrows, of hopes and their ultimate fulfillment, and of blessings unnumbered, have marched on in the progress of time since a small band of Benedictines from Maria Einsiedeln in Switzerland took formal possession of its humble home in Spencer County, Indiana. This noteworthy event took place on March 21, 1854. In the forenoon of that memorable day there was enacted on the eastern slope of the hill, which St. Meinrad Abbey now crowns, the prelude to a sacred drama that still goes on and on. The stage on which the opening scene of that drama was performed was the porch of a log cabin—the lowly beginning of the future stately abbey. There a Solemn High Mass was celebrated to invoke the blessing of the Most High upon the undertaking, also to invite Our Blessed Lady of Einsiedeln to dispense her favors from this humble sanctuary too, and to place the new foundation under the patronage of the holy martyr St. Meinrad. The audience on that occasion, a goodly number of settlers who had gathered from among the neighboring hills, was content to stand through the impressive services under a leaden sky in a cold spring rain. The dark and lowering skies were not an inappropriate picture of the gloom of the displeasure of the powers of darkness at the blessings that were henceforth to flow upon men from his sanctuary, and the spring shower was surely typical of the multitudes of graces that heaven would distribute from this new fountain. It is specially through the priests that have gone forth from St. Meinrad that these grac-

es and blessings have been multiplied many thousandfold and have been communicated to men.

In view of the fact, then, that March 21, 1929, opens the diamond-jubilee year of our foundation, and in the belief that many of our readers will find interest in the simple story of St. Meinrad Abbey, which is here briefly sketched, we present the whole narrative complete in one issue rather than parcel it out in little bits at a time.—EDITOR.

CHAPTER I

THE DIOCESE OF VINCENNES IN 1852.

Bishop Bruté. — Need of more priests for the diocese. — Father Kundek seeks the aid of a religious order.

WHEN the Benedictines began their labors within its confines, the diocese of Vincennes had existed scarcely twenty years.

During this time its growth had been marvelous. In 1834 when the Rt. Rev. Simon Gabriel Bruté was appointed first Bishop of Vincennes, his jurisdiction extended over the whole state of Indiana and one third of the state of Illinois. One bishop and three priests ministering to three or four thousand Catholics, scattered over an area of more than 50,000 square miles, this was the status of the diocese of Vincennes in 1834.

In many places there were indications that a period of rapid growth was at hand. Irish and German immigrants, who were beginning to arrive in great numbers, settled along the Wabash and Erie Canal and in the southern and northern portions of Indiana which



OUR LADY OF EINSIEDELN
CHAPEL IN ST. MEINRAD ABBEY CHURCH

lay along the immigration routes to the West.

No sooner had Bishop Bruté become aware of the fact that many of the new settlers in his diocese could speak neither English nor French, than, consonant with his zeal, he made efforts to procure for them priests who were familiar with their language. One answer to his call for German missionaries came from Croatia in distant Hungary, from a priest who, on account of his intimate connection with the foundation of St. Meinrad, deserves special mention. This was the Rev. Joseph Kundek, who was born at Ivanicgrad, Croatia, January 20, 1809.* At an early age he entered the diocesan seminary at Agram in his native land. After the usual course of studies he was ordained a priest in 1831. The first years of his ministry he spent partly at Gore and partly at Petrinja, in his home diocese; then he resolved to become a missionary in America. Having heard through the Leopoldine Society of the need of priests in the diocese of Vincennes, he offered his services, and was heartily welcomed by Bishop Bruté who sent him to Jasper in Dubois County.

"The fifteen poor German families at Jasper had nothing to offer their new pastor except their hearty good will," says the historian of Dubois County. This was sufficient for Father Kundek, who soon proved the truth of what was later said of him, namely, that he was "a man great in word and deed." He induced many settlers from Cincinnati and other cities to come to Jasper, and he built for them a church, which in those days ranked among the finest in the diocese. Jasper, however, was not the only field of Father Kundek's labors. He made it the center from which his activity radiated. The journeys of the missionary sometimes carried him westward into Illinois and extended as far east as Madison, Indiana. He was a born organizer: in 1840 he laid out the town of Ferdinand on a tract of land which he bought for the purpose. Similarly, in 1843, he founded the town of Celestine. At both these places, as well as at Troy and Fulda, he organized parishes and built churches.

It was natural for such a far-sighted man to provide that the fruit of his labor should not be a mere mushroom growth that would wither away at his death. Besides, the stream of immigration was increasing so rapidly, and German-speaking Catholics were settling in Dubois and Spencer Counties in such numbers that the labors of one man soon became wholly inadequate to provide for their spiritual needs. He did not urge his bishop to send him assistance, for he knew how much that prelate was pressed

with appeals for priests. After mature consideration he concluded to give his congregation into the hands of a religious order. For this purpose he entered into negotiations with the provincial of the Redemptorists, but without success. He then turned his eyes to Europe, where he hoped to realize his plans.

For the spring of 1851 Bishop de St. Palais* had planned an "ad liminia" visit to Rome, and Father Kundek, who shortly before had been appointed Vicar-General, was to accompany him. They travelled together only as far as Madison, Indiana, for, finding that differences had arisen among the Germans, who were about to build a church, Father Kundek determined to tarry long enough to allay the dissension and put the new church under way. The bishop continued his journey to Europe, and Father Kundek followed him in the autumn.

CHAPTER II

ENVOYS OF EINSIEDELN TO INDIANA—1852

Bishop de St. Palais visits Einsiedeln without result. — Father Kundek gets Benedictines for the Indiana missions. — Arrival of Fathers Bede O'Connor and Ulrich Christen. — Purpose of the foundation.

The venerable monastery of Maria Einsiedeln in Switzerland, which owes its origin to St. Meinrad, (d. Jan. 21, 861), was worn and weather-beaten by the storms and persecutions of a thousand years. In the middle of the nineteenth century, however, it was as vigorous and active as ever. In 1846 there was elected as fiftieth abbot of this renowned abbey Henry Schmid, a man whom both disposition and talent suited for the exalted dignity at this particularly difficult period. A civil war, which broke out between the Catholic and the Protestant cantons of Switzerland in the year following his election, ended shortly after in a total defeat for the Catholic party. This defeat spelled ruin for a number of Catholic institutions, and that Einsiedeln did not share the same fate must, next to Divine Providence, be attributed to the prudence and foresight of its abbot.

Hardly had the war clouds blown away when the abbot took steps to fill, in part at least, the breach made in Catholic education by the expulsion of the Jesuits. He rebuilt and enlarged the college connected with the monastery and provided it with competent instructors. This work was still in progress when Bishop de St.

* NOTE:—We find at least five different dates given as the day of Father Kundek's birth. A copy of the baptismal register places the event on Jan. 20, 1809. His baptism took place on the day of his birth.—EDITOR.

* NOTE:—Bishop Bruté died in 1839; his immediate successor was Bishop de la Hailandiere, who resigned in 1847. The third in line of succession was Bishop Bazin, who lived only seven months after his consecration; then followed Bishop de St. Palais, who welcomed the Benedictines to his diocese.



REV. BEDE O'CONNOR, O.S.B.

the development of his school, could not spare enough monks for such an undertaking.

Almost a year later Father Kundek, after a tour through Austria and Germany, went to Einsiedeln also to plead the cause that lay so close to his heart. He described in his own graphic way how much good might be accomplished by making a foundation of Benedictines in his mission district; how hundreds of families, whose descendants would otherwise be lost to the faith, could be saved if priests were only sent to instruct them. The personality of the man, but more so his touching story of the sad plight of Catholicism in America, made a deep impression upon Abbot Henry. Providentially, Father Kundek had come at a more opportune time than had Bishop de St. Palais. Just about this time, too, the college at Bellenzona, which for two centuries had been in charge of the Benedictines of Einsiedeln, was closed by orders of the Swiss Government. This action brought home very forcefully to the abbot the fact that the religious institutions of Switzerland had become more or less playthings of anti-Catholic politics, and that even the most ancient and venerable of them could no longer feel secure. Would prudence, therefore, not dictate to provide betimes for the worst? Was it not possibly a sign from Providence that just now, when the Abbot had the Fathers from Bellenzona at his disposal, such an earnest request should come from America? Certainly no place offered so secure a refuge as America, and no place offered such a rich harvest of good; thus argued Abbot Henry and he decided to yield to the persistent entreaties of Father Kundek. Accordingly, on July 22, 1852, he wrote to Father Kundek, "Since your last visit I have repeatedly considered how your desire regarding a Benedictine colony (in America) might be complied with; and although I have at present neither the men nor the funds for an extensive undertaking, I would be willing to make a little venture, provided this can be done with

Palais stopped at Einsiedeln on his way to Rome. By word and entreaty he endeavored to persuade the abbot to open a house for missionary and educational purposes, especially for the education of a native clergy in the diocese of Vincennes. His efforts, however, were in vain, as Abbot Henry, still occupied in

humble means." In a second letter, dated Aug. 27, 1852, he states that the object he had in view was to establish a Benedictine house in America, affiliated with Einsiedeln, in which monks from that monastery were to devote themselves first of all to missionary labors, and then to establish a school for the education of a native clergy. Father Kundek hastened to commend the Abbot's plan and assured him that he himself would guarantee to the pioneers an honorable subsistence.

The step once decided upon, the matter was pursued with energy. On October 25, 1852, Abbot Henry sent a memorial to Rome, addressed to Pope Pius IX, concerning the prospective foundation of a Benedictine mission house in America. Joyfully Pius IX gave his consent and apostolic benediction to the noble enterprise as well as to all the monks that might actively participate in it.

Little persuasion was needed to obtain the consent of the chapter members for the undertaking when the proposal was made to them on November 19, 1852. Immediately several Fathers offered themselves for service in America. Before making any definite and final decision, however, in regard to the new establishment, Abbot Henry resolved to send two Fathers on in advance. They were to acquaint themselves with the conditions in America in general and with those of the diocese of Vincennes in particular, and then determine on a suitable location for the new mission house. One of the two selected was Father Ulrich Christen, a native of Switzerland and a man of piety and energy who had for a number of years very successfully held the position of first curate at Willerzell; the other was the young Father Bede O'Connor, a Londoner of Irish descent, whose tact and affability, supplemented by a thorough knowledge of both English and German, made him especially suited for the work.

On the morning of December 20, 1852, the two missionaries attended the Mass of the Right Reverend Abbot in the Chapel of



REV. ULRICH CHRISTEN, O. S. B.

Our Lady of Einsiedeln, called the 'Gnaden Kapelle,' and received from his hands the Bread of Angels as Viaticum, i. e., strengthening food, for their long journey. Then, after the recitation of the *itinerarium* (the prayers said for those about to depart on a journey) and a touching farewell to their beloved brethren, they set out on their way for the new world.

Their route led them over Zurich, Basel, Strassburg, Paris. Christmas they spent with the English Benedictines at Douai. On St. John's Day they resumed their journey. Crossing the channel between Calais and Dover, they soon reached London, the native city of Father Bede. Here they tarried a week. Cardinal Wiseman gave them a warm reception and commended their undertaking. On January 3, 1853, they travelled by train to Southampton.

Since passage had already been secured for them on the *Herman*, which was considered a first-class steamer, they expected little delay and hoped for a speedy voyage. They were to be sadly disappointed, however, since the powers of nature had, as it seemed, conspired to obstruct their passage across the Atlantic. They left Southampton on the fifth, but on the seventh they were back in the harbor awaiting repairs on the prow of their boat, which had been badly shattered by a storm. Again they set sail on the tenth, but only to be forced to seek shelter on the Isle of Wight. On the thirteenth they began their voyage for the third time in the face of strong head winds, and after eighteen weary days reached New York on January 31, 1853.

No sooner had Bishop de St. Palais received notice of their landing than he sent a telegram to the Archbishop of New York, requesting him to see that the missionaries be nowhere detained. Indeed, offers and opportunities for settling in the East were not wanting to them. The saintly Bishop Neumann of Philadelphia in particular offered them a large tract of land on which to establish a house. Our missionaries would not hear of such proposals until they had seen what prospects the Indiana mission field had to offer them.

On their journey westward, by way of Philadelphia and Cincinnati, they stopped a few days in Pennsylvania with the flourishing young Benedictine community established at Beatty by Father Boniface Wimmer, O. S. B. The wonderful progress of this first Benedictine foundation in America, which, though only in the sixth year of its existence, numbered about eighty members, must have been an inspiration to them. Father Wimmer showed much interest in their undertaking, as his influence, according to the testimony of Bishop Martin Marty, O. S. B., first Abbot of St. Meinrad, had not a little to do with their coming. Gladly, there-

fore, did they profit by his experience and prudent advice. Then, with a little delay and brightened hope to accomplish similar things for the glory of God, they pursued their journey. On February 17, 1853, they arrived at Vincennes, where they were welcomed with open arms by Bishop de St. Palais.

CHAPTER III

A SITE SELECTED—1853

Invitations to settle at Madison and at St. Wendel. — Spencer County is chosen.

After a journey of nearly two months Father Ulrich Christen and Father Bede O'Connor had finally reached their destination. The first few days they devoted to much-needed rest, after which they made preparations for excursions to various parts of the diocese in quest of a suitable location for their mission house. Accompanying Bishop de St. Palais on his confirmation and visitation tours, they sought to acquaint themselves with the diocese of Vincennes and its people. Thus, during Lent, 1853, Father Ulrich, accompanied the Bishop to Terre Haute and St. Mary-of-the-Woods, whence he proceeded alone to Lafayette. After Easter he repaired to Ferdinand, where he arrived on April 9th.

Father Bede remained at St. John's Church in Vincennes during the Easter holy days; then he accompanied the Bishop on a confirmation trip to Evansville and the surrounding district. In May he took charge, temporarily, of St. Mary's Church in Madison, where his geniality so won the hearts of the people that they wished to keep him always with them and offered to buy a beautiful building site on the banks of the Ohio for the Benedictines. Previous to this, Father Roman Weinzaepfel had offered the Fathers the parish of St. Wendel with its missions—St. Philip, St. Joseph, and St. James, all near Evansville, Indiana, should they choose to settle in that neighborhood. Neither of these offers could the Fathers accept until they had inspected the mission district of Father Kundek who had negotiated their coming to the diocese. Hence, as soon as Father Bede was relieved of his charge at Madison, he hastened to join Father Ulrich. When he arrived, he discovered that the latter had already found a tract of land that he deemed suitable for their purposes, and, without waiting for Father Bede to come, had entered into negotiations for acquiring it.

This property lay in a rather romantic-looking region, with its wonderful forests, its steep hills, and fertile valleys, some five miles to the south of Ferdinand and about fifteen miles north of the Ohio River, in the hilly regions that skirt the Anderson River in Perry and Spencer Counties.

A little more than half a century before the coming of the Benedictines, the Wyandottes and the fierce Shawnees had still roamed in these parts. Toward the end of the eighteenth century came the hunters and the squatters, living mostly on game, bear, deer, and wild turkey that abounded in the Anderson Valley. After the Indians had in 1803 and 1804 relinquished their claim to the land by treaty, the first real settlers arrived. Mostly Southerners these were, who had lived for some time in Kentucky. They settled in Perry County on the east side of the Anderson, while the region to the west was settled in the forties and fifties largely by thrifty German farmers. One of these, Henry Denning by name, had in 1846 bought a tract of land from the Government and built a log house on the hillside from which there was a beautiful view across the Anderson Valley into the forest-covered hills of Perry County. Father Ulrich and Father Bede were so delighted with the location that they determined to establish their mission house there. On August 12, 1853, they completed arrangements for the purchase of Mr. Denning's farm of 160 acres, the price stipulated being \$2750.00. This land became the nucleus of a larger tract that in time amounted to 2520 acres.

It was not mere fancy that guided the Fathers in choosing the site of their future home. The place offered many advantages: situated almost midway between the two growing parishes of Ferdinand and Fulda, and only twenty miles from Jasper to the north, and fifteen from Troy on the Ohio River to the south, the new foundation showed every prospect of one day becoming the center of an extensive German Catholic colony for which it might provide the means of education, and from which, in turn, it might draw the recruits necessary for its missionary activities and the education of a native clergy.

For agricultural purposes the land acquired was inferior to the fertile prairies farther north, but to compensate for this disadvantage it afforded excellent drinking water, timber and stone for building, wood and coal for fuel, and besides, during several months of the year the waters of the Anderson could be utilized for milling purposes and for flatboat service. With their Swiss antecedents and their Benedictine traditions it was but natural for these early pioneers to prefer the scenic and inspiring hill country to the flat monotonous prairie. That

they were wholly satisfied with the location they had chosen is evident from their letters. Their choice, was on the whole a happy one.*

* NOTE:—There is a legend, too, connected with the selection of the site of the mission house and later monastery. Some years previous to the coming of the Benedictines a pious girl, Catherine Denning, who was a daughter of the man from whom the land had been bought, but who at the time of the monks' arrival was a religious at St. Mary-of-the-Woods, is said to have seen frequently, in dreams, near her father's house a white cloth spread on the ground upon which stood an altar all prepared for the celebration of the Holy Sacrifice of the Mass. It is also said that she repeatedly heard voices like unto a chanting choir, and the ringing of bells coming from the spot on which she had seen the altar. Whether the finger of Divine Providence was in the matter we know not. However, it is rather certain that the legend did not influence the Fathers in choosing this location for their monastery. This account we gather from letters of the time to Einsiedeln.

CHAPTER IV

DEDICATION OF LOG-CABIN MONASTERY

Fathers Jerome and Eugene arrive from Switzerland. — Mission activity begins. — Interesting letters from St. Meinrad to Einsiedeln.

When it was learned at Einsiedeln that the location for the mission house had been chosen, it was determined to spur on the enterprise with energy. Accordingly, two more Fathers were sent to the new mission field. These were Father Jerome Bachmann, O. S. B., and Father Eugene Schwertmann, O. S. B. The former, who for several years had been in charge of the financial affairs of the Einsiedeln abbey, was appointed superior of the American foundation; the latter, though a chapter member of the monastery of Engelberg, had been teaching theology at Einsiedeln until the end of the preceding school year. On September 25, 1853, they departed for the new world. After a comparatively short journey Father Jerome arrived at Ferdinand on October 28, 1853, and Father Eugene,



FIRST HOME OF THE BENEDICTINES AT ST. MEINRAD—1854

who had been delayed some days tracing lost baggage, arrived on November 5. For several weeks when not away on mission trips, the four Fathers lived a *quasi*-community life at Ferdinand. Only too soon they found it expedient to separate in order the better to provide for the needs in the different districts of their vast mission field. For even as early as August, 1853, Bishop de St. Palais had given over to the Benedictines the parishes and missions of Ferdinand and Celestine in Dubois County, Fulda and Rockport in Spencer County, and McLaughlin in Warwick County. With Ferdinand as their headquarters, Fathers Ulrich and Bede endeavored to provide as best they could for their scattered flocks. Father Bede, youthful and energetic, bore the brunt of these missionary labors. Day after day found him in the saddle picking his lonely way over rocky hills and through thicketed and swampy valleys on roads that were at best but tracks through the woods just wide enough for a wagon to pass. Father Ulrich, while centering his attention mainly on Ferdinand, made occasional missionary excursions to Rockport, McLaughlin, and Celestine. Some weeks after the arrival of the two newcomers, Father Eugene took charge of Fulda, while Father Bede established his residence at Cannelton, whence he took care of Troy and Rockport on the Indiana side, and Hawesville and Cloverport on the Kentucky side of the Ohio River.

Meanwhile Father Jerome, the newly appointed prior of the community, spent busy days making preparations to close by March 1, 1854, all the land deals on hand.

As money was scarce in America and was to be had for short periods only, and at a high rate of interest, Abbot Henry, at Father Jerome's earnest solicitations, took it upon himself to raise in Europe the funds needed.

The financial obligations having been duly met by March 1, it was decided to take possession, at the earliest opportunity, of the "romantic farm," as Father Jerome called it. Abbot Henry had directed that the new foundation should bear the name of St. Meinrad in honor of the martyred hermit, the millenium of whose martyrdom was at hand, and to whose memory Einsiedeln (hermitage) had stood for nearly a thousand years.

The removal from their temporary quarters at Ferdinand to the "miniature Mount Etzel" with its St. Meinrad hut or cabin was delayed nearly two weeks because of heavy rains. Finally, the transfer was made on March 13. A description of the noteworthy event may best be left to Father Jerome, who wrote from St. Meinrad under the date of March 15, 1854, to Abbot Henry of Einsiedeln. After cordial greetings to his superior, Father Jerome says:

"These few lines will inform Your Lordship

that Father Eugene and I, together with our domestics, moved over to St. Meinrad day before yesterday and that we have definitely established ourselves here. The transfer (of our goods) would have taken place a week sooner had not the road been rendered impassable by the constant rains which, accompanied by thunder and lightning, continued to pour down for two days and a half. Now we are blessed again with beautiful spring weather; the meadows are getting green and the trees are beginning to bud. To-day, for the first time, we had the pleasure of watching a little thunderstorm pass over our St. Meinrad. As the dark clouds approached I was busy on the farm, which is on a low hill about five minutes' walk from St. Meinrad, and on which still lives a pious North-German family—a widow and three children, who daily attend Holy Mass at St. Meinrad. Upon our arrival here they provided us with all necessities, such as ham, butter milk, etc. When I saw the on-coming storm, I hastened back to St. Meinrad, which is situated on a similar hill to the west, and reached there just before the storm broke.

"Our trip from Ferdinand over here was too curious and gypsy-like to be passed over in silence, and I cannot refrain from giving Your Lordship a brief description of it. On March 13 at ten o'clock in the morning we took our departure in the following order: Our belongings, loaded on two four-horse wagons, took the lead. These were followed by Louis, our brother candidate, with Sales and the kitchen boy, whose duty it was to see that nothing became entangled in the branches of the trees or fell out on the rough and muddy road through the woods. I myself, with several others who belonged more or less to our number, brought up the rear on horseback, so as to be on hand if help were needed. After travelling about four miles without loss or accident, we reached our romantic farm, climbed the little hill on which our humble St. Meinrad's cell is located, and took possession of it. All the while I fancied that I was climbing Mt. Etzel in miniature and visiting St. Meinrad in the ancient Meinrad's hut, and I could not restrain the tears.

"Had this procession with its cavalry passed through the village of Einsiedeln, it would certainly have been regarded as the jolliest of carnival parades, but here in the solitary forest no one except the good God, Mary, St. Meinrad, and our guardian angels saw us. After we had, in the presence of the Denning family, who were just leaving their old home, taken possession of the large room of our palace, which serves the purpose of kitchen, dining room, living room, cellar, etc., and had exchanged hearty greetings and farewells, Father Eugene, clad in his habit, arrived from his mission, Fulda, and

immediately busied himself with the erection of an altar in the small 14 x 14 foot spare room, which serves as sleeping quarters for both of us. There we offered up the Holy Sacrifice of the Mass for the first time yesterday (March 14) to Our Lord God in honor of the Blessed Mother and St. Meinrad.

"However, this rather uncereemonious entrance into our future home did not meet with general approval. On the great feast of our Holy Father St. Benedict our official installation is to take place for the purpose of solemnly dedicating this spot to St. Meinrad as the dwelling place for the Benedictines of Einsiedeln. This is the wish of the Rt. Rev. Bishop and of the Rev. Vicar-General Kundek; the latter offered to preach the festive sermon. At the same time a house bell, purchased for St. Meinrad, will receive the blessing of the Church so as to serve also as the church bell for the new St. Meinrad's Cathedral. This clear-toned bell already brings gladness to the Protestant-American farmers, scattered throughout the woods, whether because of their love for prayer, or because they will now have a sure indicator of the time of day, I do not know. Father Eugene has been commissioned to send Your Lordship a detailed report of this celebration, which, if the weather is favorable, will probably be the occasion not only of bringing together a great concourse of people but also of making a deep impression.

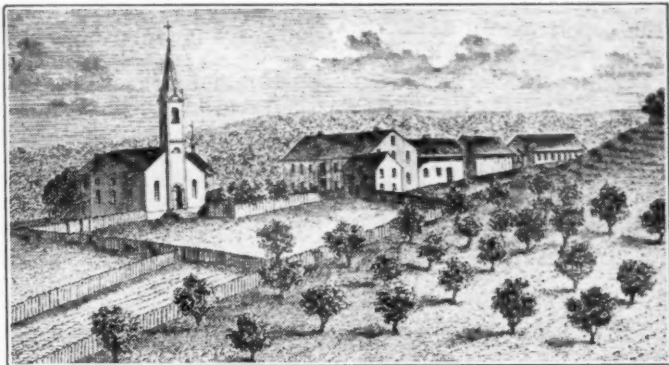
"Let it suffice for me to add that, with a heart deeply moved, I even now utter the words: *Bonum est nobis hic esse; faciamus hic tria tabernacula, Tibi unum, Mariae unum, et S. Meinrado unum*—It is good for us to be here; let us build here three tabernacles, one for Thee, one for Mary, and one for St. Meinrad."

A detailed description of the formal taking possession of the new monastic home in the woods among the hills, promised by Father Jerome in the latter quoted above, was written by Father Eugene, who on March 25, 1854, gave the following account of the affair to Abbot Henry: "We have finally taken up our residence and have established ourselves here as a religious community, as a priory. It will surely

interest you to know the details of this celebration.

"By common consent it was thought proper and opportune not to take possession of our new house, as it were, secretly and by night, but rather to accompany this act with appropriate and solemn ceremony; and the feast of our Holy Founder, St. Benedict, was agreed upon as the date of the formal induction. The Rt. Rev. Bishop himself had wished to participate in the celebration, but, to his great regret, he was hindered by urgent business. In his stead the Very Rev. Kundek, V. G., presided at the function, which was conducted in the following manner:

"A solemn High Mass in honor of the Holy Ghost was celebrated at Ferdinand by the Rev. Pastor of Celestine, Fr. Neuber, at 6:30 a. m. Before the Mass Fr. Prior, Fr. Ulrich, and Fr. Bede chanted the *Veni Sancte Spiritus*; I was obliged to remain at St. Meinrad to prepare the altar, etc., and to receive the procession. After the High Mass the procession set out from Ferdinand, headed by the cross, banner, and Mass servers in a wagon. This was followed by 30 men, carrying flags and riding two abreast on gayly decorated horses. Then came a second wagon bearing



ST. MEINRAD IN THE EARLY SIXTIES—(PEN SKETCH)

the new bell, which weighed about 400 pounds, and bore the inscription: *Sta. Maria et Ste. Meinrade orate pro nobis*—Holy Mary and St. Meinrad, pray for us!! In the same wagon rode 20 little girls dressed in white. The four oxen yoked to this wagon were beautifully decked with garlands. A third wagon was reserved for the clergy: the Very Rev. Kundek, Vicar-General, Fr. Neuber, and our three Fathers. They were escorted by a guard of honor: 30 men in uniform and on horseback. The people brought up the rear, in wagons, on horseback, or afoot, as each one would or could. The weather was most unfavorable; it rained hard all day. Nevertheless the people of the vicinity flocked to the celebration from all sides, especially from Ferdinand and Fulda. Their pious zeal was so great that mothers even carried their babies in order to assist at the festivity. About 1500 people were present—surely a great number

when we consider that this section of the country is as yet sparsely settled, and that the weather was so unfavorable at the time.

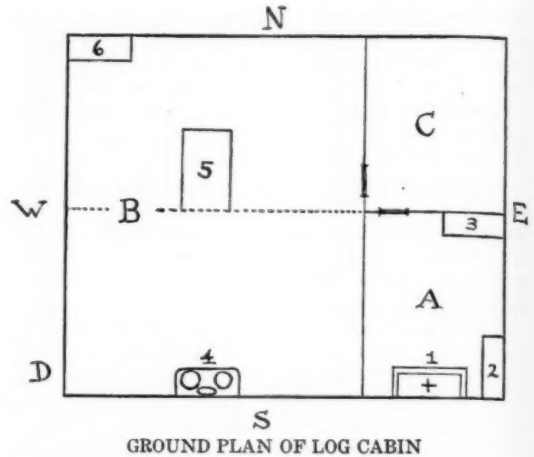
"Arrived at St. Meinrad, Fr. Kundek blessed the log house, the bell was 'baptized,' and then Father Prior sang the solemn High Mass at which the Jasper brass band and the Ferdinand choir furnished the music. The Mass was to have been followed by a solemn *Te Deum*, but as everything was thoroughly soaked by the rain, only solemn Benediction with the Blessed Sacrament was imparted. As a conclusion to the celebration Father Kundek wanted to say just a few words to the assembled people about its significance and importance. But his zeal so carried him away that he spoke for more than an hour with great enthusiasm, and the people listened with equal spirit, notwithstanding the rain and cold. Fr. Kundek was still far from concluding, when Fr. Neuber, with a significant frown, laid a watch beside the preacher; the latter took the hint and brought his sermon to a close, but even then prayed five truly devout *Our Fathers* with the people to call down the blessing of heaven upon the new monastery.

"O dear Father! I cannot tell you with what sentiments we four Benedictines assisted at this ceremony. The very exceptional character of the celebration and its supreme importance for us affected us exceedingly; and when we saw the full and undivided participation of the people who had flocked together over such well-nigh impassable roads and in such bad weather, and who patiently, I might say joyfully, stood without cover in the pouring rain during the entire ceremony—more than three hours—was it any wonder that tears of sincerest emotion flowed down our cheeks? Repeatedly such emotions choked Fr. Prior's voice, especially at Benediction.

"It was 2:30 before we could sit down to dinner, to which we had invited also the sponsors at the blessing of the bell and a few good friends. We were still in too serious a mood to be able to give way to mirth. Our only topic of conversation was an expression of our thankfulness to God for His gifts and a calling to mind of all the founders and benefactors of the monastery.... After our meal the clergy departed for Ferdinand, only Fr. Prior and I remaining in our new residence, P. Jerome as Prior, P. Eugene as the community, and so we now have a well ordered monastery. *Deo Gratias!*

"That you may have some idea of our monastic building, I am sending you a drawing of the ground plan.

"The room A, 9 x 12, is the dormitory and church. (1) Is the altar; (2) Fr. Prior's bed; (3) my bed. Room B is a rather large room, about 20 x 24. (4) Is the cook stove; (5) the dining room table; (6) the cook's



bed. C is not enclosed, only roofed over—a porch used at present as a study room. Our monastery has no second story, but our laborers find space for their beds under the roof over B. As soon as possible room B will be divided into kitchen and monastery. C will be enclosed and converted into a room, and an addition will be built on the west side D to give us two or perhaps three more rooms. Our furniture corresponds to these rooms: two tables, two wardrobes and a few chairs—that is all. Yet, we are happy and well satisfied, and rejoice that we have to contend with so many hardships and inconveniences....

"After Easter we shall receive our first student whom a prominent citizen of Cannelton practically forces upon us. If we had the conveniences we could even now begin our instructions on a large scale. The eagerness of parents far and near to intrust their sons to us is general."

Thus was transplanted from overseas in the early spring of 1854 to virgin soil in the Hoosier State a twig from the hardy Benedictine tree that for ten centuries had flourished at the renowned sanctuary of Maria Einsiedeln. In the country round about the new foundation still stood the forest primeval with patches of clearing here and there, while in the valley at the foot of the hill to the east, woods concealed a swamp in the lowlands along the Anderson, where fever-breeding mosquitoes thrived. Hardships were the lot of these early pioneers, yet they were ever happy and content and even rejoiced in the privations that fell to their lot.

CHAPTER V

TRIALS AND HARDSHIPS (1854-1855)

First students received. — Postulants come from Europe. — Father Eugene's illness and death. — Crop

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failure. — Erection of monastery begun. — Father Jerome visits Europe and returns with Fathers Athanasius and Chrysostom from Ensiedeln.

The romanticism surrounding the festivities connected with the dedication of the new monastery soon gave way to the more prosaic grind of daily toil and labor. There was much work to do but there were few hands to do it. Louis Neubauer, a brother candidate, Sales Kaelin, the hired man, and Gertrude Kaelin, the housemaid, constituted the total working crew at the disposal of Father Jerome. Besides the priestly functions and other religious duties of these two pioneers, manual labor was also a part of their daily program. Father Jerome was the farmer and Father Eugene was the miller and educator. Before the summer had well set in, forty acres of ground had been put under cultivation; wheat and oats had been sown and potatoes planted; a thousand grape vines and a hundred and fifty apple trees had also been set out. The monastery saw- and gristmill, located about a mile up the Anderson, did excellent service to the community until it was destroyed by a boiler explosion. As soon as the monastery had been somewhat enlarged by the addition of four small rooms, a school was opened on April 17 under the direction of Father Eugene. Robert Huntington and Joseph Key were the two students in attendance.

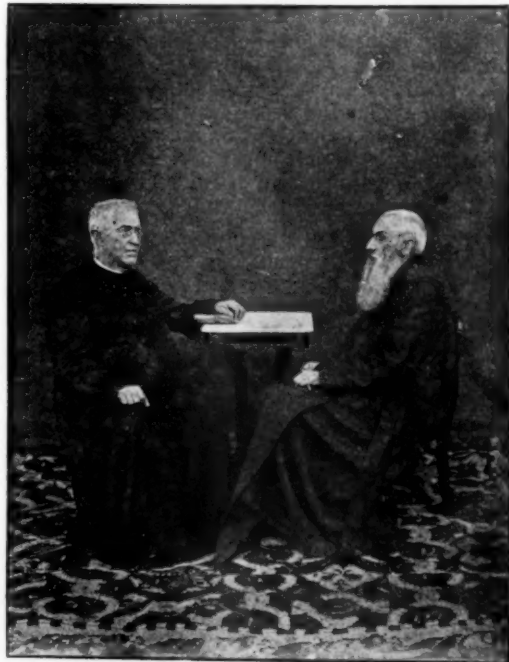
In the midst of these labors, July 4, 1854, brought joy to these pioneers not so much because it was the birthday of the nation, which the Fathers had already learned to love, but because on that day new life began to pulsate in the little community. Seven young men arrived from Wuerttemberg, Germany, and begged for admittance that they might offer their lives to God in the religious state at St. Meinrad. Stalwart and vigorous they were, willing to work and content with a diet of corn bread and bacon, and a little nook in the garret where they might rest their tired limbs at night.

Propitiously as the first summer had begun, it turned out very disastrously. The summer was exceptionally hot and dry. The sanguine expectation for an abundant harvest soon faded away. The members of the community, not yet acclimatized, all suffered severely from the heat, yet none suffered so much as Father Eugene Schwertmann. Though a man of robust and strong physique, he had been ailing much. In the beginning of August a severe attack of dysentery overpowered his weakened constitution and brought on convulsions. He rallied from the first attack and hope was entertained for his recovery, but when a second attack followed on the evening of August 7, he succumbed. Peaceful and resigned to the holy Will of God, he passed to his reward at seven that same eve-

ning. The parish of Ferdinand, as well as that of Fulda, each desired to have the remains of the much loved priest buried in its respective cemetery. To preclude any dispute that might arise, Father Jerome marked off, about fifty yards southwest of the monastery on the summit of "the hill," a plot of ground which he blessed as a cemetery for the community. Here they laid Father Eugene to rest.

This first death was indeed a severe blow. Had he lived, he would probably have done wonders for the project he cherished so much, but God had ordained otherwise. Still, the memory of this learned, humble, cheerful, and self-sacrificing cofounder of St. Meinrad will ever be highly cherished. Another loss that the year 1854 brought to the nascent community was the death, on November 15, of Moritz Kempter, one of the seven candidates who arrived on July 4.

To regulate the affairs of a house so far away in a country little known to him was difficult for Abbot Henry. For some time he entertained the hope of paying a visit to America. The unsettled conditions in Switzerland, however, hardly permitted him to absent himself



(1) Rev. Eberhard Stadler, O. S. B., (without beard), pastor at Ferdinand from Nov. 1871, to his death on June 28, 1898. (2) Very Rev. Isidore Hobi, O. S. B., (with beard), rector of St. Meinrad Seminary for nearly twenty-five years (died Mar. 12, 1895).



ST. MEINRAD FROM SOUTHWEST IN 1862—(PEN SKETCH)

for any length of time. To obtain a more accurate account of the situation in America he called Father Jerome back to Einsiedeln. The first summons Father Jerome did not answer as he felt he could not be spared at home, but before his explanation had reached Einsiedeln, Abbot Henry, as yet uninformed of Father Eugene's death, sent a second letter requesting him to come. When the second letter arrived, Father Jerome lost no time in preparing for his departure. Father Bede O'Connor, having been delegated to take charge of St. Meinrad during his absence, he departed for Europe.

Trouble and hardship marked the short period of Father Bede's superiorship at St. Meinrad. Bishop de St. Palais had found it difficult to replace him at Cannelton and Troy. For a while, therefore, Father Bede remained in charge of these distant missions. Owing to an epidemic of cholera, frequent sick calls kept him in the saddle much of the time. A crop failure necessitated the buying of provisions at a time when money was scarce, and a fire destroyed almost a thousand dollars worth of lumber. But the courage of Father Bede was indomitable. Borne up by the conviction that God would not forsake him in his noble work, he even found time and means to set in motion new enterprises, so that when a new superior arrived on June 6, 1855, he was confronted by the frame work of the new monastery for which the corner stone had been laid on April 23 of the same year. Beams for a frame church in Gothic style, designed by Father Bede, were also ready for erection.

Father Jerome, in the meanwhile, had not been less active in promoting the cause of the community at Einsiedeln. With persistent

persuasion he induced Abbot Henry to place Father Athanasius Tschopp, who was then Dean of Einsiedeln Abbey, a man well qualified by talent and experience and one in whom the Abbot had great confidence, in charge of affairs in America. Father Jerome was to be his assistant as economer or procurator, while Father Chrysostom Foffa should go along as missionary. When things took this turn, prospects for the future seemed brighter than ever.

Eagerly Father Bede awaited the arrival of his confreres and joyfully he and the brother candidates received them on June 6, 1855. In the consultation held that same day it was decided to delay the erection of a church, and for the time being to devote all energy to the reconstruction of the mill, their main source of income.

CHAPTER VI

MONASTERY—CHURCH—OPUS DEI (1858)

Novitiate opened for brothers. — Fathers Athanasius and Jerome return to Einsiedeln. — New monastery completed in 1856. — Father Isidore Hobi arrives (1857). — Father Bede appointed pastor at Jasper. — First church (1858). — Inception of Divine Office in choir (1858).

Thus far in our narrative we have been so exclusively occupied with the story of the foundation and the material development of St. Meinrad that little attention could be given to its spiritual growth. Yet surely, if there is any place in the world where the spiritual should dominate the material, it ought to be in a Benedictine monastery. The very life blood of a Benedictine community is the spiritual and the supernatural. Just as life-giving blood is necessary for every human body from its earliest existence so must the spiritual element animate every religious body corporate. St. Meinrad could not be, and was not, an exception to this rule.

We do not know what order was observed in the monastery during the first months after its foundation when the community numbered only three members, but no sooner had the seven candidates from Europe arrived in July, than Father Jerome arranged an order of the day for

them. The new Prior, Father Athanasius, brought with him more definite instructions regarding the regulation of spiritual matters for the community, and one of his first cares was to open a novitiate for the brother candidates, who at this time numbered ten. The order of the day which Prior Athanasius established, and especially the wise paternal regulations which he laid down for the novices, revealed the firm hand of an experienced superior, well trained in Benedictine monasticism. To dilate on these regulations would, of course, be beyond the scope of our sketch.

According to the designs of Divine Providence, however, Father Athanasius was to lay only the broad foundation of the spiritual edifice at St. Meinrad, for, strong and vigorous as he was, the climate of southern Indiana did not agree with him. The good Father had to suffer much from sickness and, after fruitlessly consulting the best physicians available, he deemed it advisable to return to his native country. Having placed Father Chrysostom Foffa at the head of the monastic family, he and Father Jerome departed for Europe.

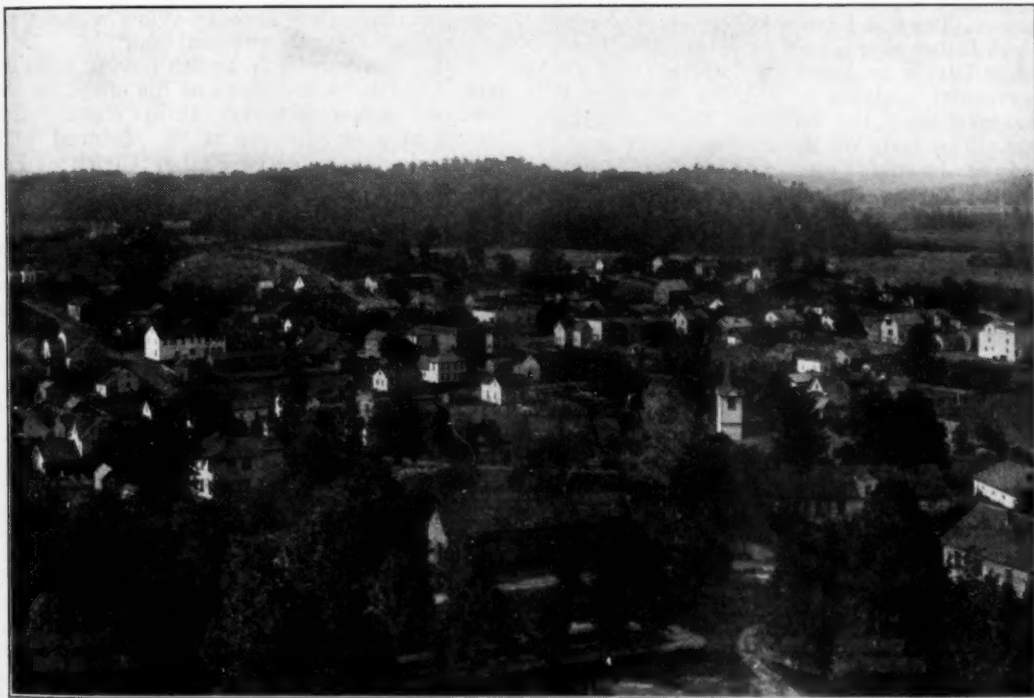
The inconveniences suffered by the members of the community through the lack of proper living accommodations can be more easily im-

agined than described. Not only was the old log house much too small for the increasing numbers, but the roof was so badly damaged that even in bed umbrellas had to be used as a protection from the rain.

That the community might be properly housed and protected from the elements it was Father Chrysostom's first care to complete the monastery begun by Father Bede. To those who had known the old log house, the new monastery seemed a luxurious dwelling. Yet, of luxury, there was little in it except shelter from rain and cold. It was a two story frame building, thirty by sixty feet, containing three large rooms, ten small rooms, and a library.

With the completion of this new building* Father Chrysostom found himself in position to reopen the school on January 21, 1857, an arduous undertaking, when we consider that he was the only priest at St. Meinrad at the time. On April 29, 1857, much-needed assistance ar-

* NOTE:—For nearly a score of years, until the completion of the stone structure in the early seventies, and also during the period of rebuilding of college, seminary, and monastery after the fire of 1887, the old monastery was again occupied. It was finally torn down in 1927.



Forty-five years later from approximately the same viewpoint as drawing on foregoing page. The old college, monastery, and church can be seen at the lower right-hand corner. "Monte Cassino" looms up in rear.



CHAPEL ON MONTE CASSINO

ly missionary career he had developed a chronic stomach disease which baffled the skill of physicians. Added to this, in 1857, an abscess formed on his leg. Exhausted from his long illness, he died on December 4, 1857. In the deceased the Fathers at St. Meinrad lost not only a most faithful friend but one who for more than one reason may be looked upon as a founder of their mission. The members of the community which he had fathered were all present at his burial. Father Ulrich preached the sermon, Father Chrysostom, assisted by Fathers Bede and Isidore, celebrated the Solemn Requiem High Mass. The body of the deceased was laid to rest in St. Joseph's Cemetery at Jasper, Indiana.

One of Father Kundek's last wishes had been that his parish at Jasper be given over to the Benedictines. Bishop de St. Palais gladly acceded to this request, and Father Bede, who since September 2, 1855, had been in charge of Fulda, was appointed pastor of St. Joseph's Church, Jasper. Fulda again became a mission of St. Meinrad.

Undaunted by the heavy burdens already bearing upon them, Father Chrysostom and Father Isidore signalized the year 1858 by building a church. At first, services for the people were conducted in a small addition to the old

rived from Einsiedeln in the person of Father Isidore Hobi, who immediately took charge of the school, in which fourteen students had matriculated.

To the many blows already sustained by the new foundation during the few years of its existence another was added in 1857. This was the death of the Vicar-General, Father Joseph Kundek. In his ear-

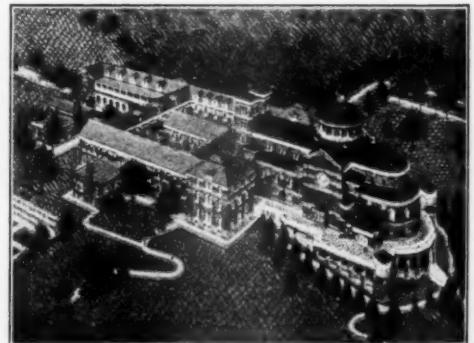
Denning log house. Later, the northwest room of the monastery was utilized as a chapel. On April 21, 1858, Father Chrysostom laid the corner stone of the church in the presence of Father Isidore and the students. The monastery furnished both the material and the labor for the building. The church, which is still standing and in which the Holy Sacrifice is offered up each year during Rogation Week, measures forty-five feet by thirty-five. The wooden floor was not put in until about 1863. By that time the church had become too small for the community and the congregation. A wing was then added to the south, in January, 1863, for the use of the religious. The north wing is of much later date. So well did the work proceed that by June 3, which was the feast of Corpus Christi, Mass was offered for the first time in the new structure. A replica of the statue of Our Lady of Einsiedeln, the gift of Mr. Henry Rickelmann, was placed over the high altar. Several years later, two masterpieces of the famous Swiss artist, Paul Deschwanden, the one a picture of St. Meinrad, a personal gift of the artist, the other, the picture of St. Benedict, a donation of the monastery of Einsiedeln, were placed above the side altars. On November 28, 1858, the public recitation of the divine office was inaugurated in the new church. From that day until the present, this recitation has continued now for more than seventy years without the omission of a single canonical hour.

Father Chrysostom's health having been impaired by the many cares of his office, he was sent to Fulda in October. In his stead Father Ulrich became superior at St. Meinrad while Father Isidore replaced Father Ulrich at Ferdinand.

CHAPTER VII

FATHERS MARTIN AND FINTAN ARRIVE—1860

Discouragement. — Bishop de St. Palais' magnanimity. — Fathers Martin Marty and Fintan Mundwiler



CONVENT, ACADEMY, AND CHURCH OF BENEDICTINE SISTERS AT FERDINAND

Annunciation

O Mary, chalice of immortal Love,
You stand amidst the common things of earth
With beauty mystical, like some rare flower
That in celestial gardens had its birth
And holds within its calyx, purest shrine,
The wondrous gift of gifts, the Life divine.

—Edith Tatum.

volunteer services for mission in America. — Father Martin the guiding spirit. — Erection of college and seminary (1861). — Bishop de St. Palais places diocesan students in the new college.

On the fifth anniversary of its foundation St. Meinrad was still traveling the "Via Crucis"—the way of the Cross. All beginnings are difficult, but the beginning of St. Meinrad seemed doubly so. The sources from which it had to draw its subsistence were still undeveloped. The community, it is true, owned an extensive tract of land but the greater portion of it was still covered with forest, and little of what was cleared could be put under cultivation because of the dearth of lay brothers and the high cost of hired labor.

There were indeed mission aid societies in Europe, such as the Leopoldine Society in Austria, the Ludwig Society in Bavaria, Germany, and the Society of the Propagation of the Faith, that made annual donations to the new establishment, but so far these gifts had been used almost exclusively to cancel the debt that weighed heavily on the land. At Einsiedeln the early death of Father Eugene, the return of Fathers Athanasius and Jerome, and the frequent ailments of Father Isidore tended to cool the enthusiasm manifested at the beginning of the

undertaking. Even Abbot Henry, at first such an enthusiastic supporter of the enterprise, now began to lose hope. He seems hardly to have understood conditions in America and the wonderful resourcefulness of this new country so distant and so vastly different from his native Switzerland. Had he done so, he would probably have looked upon the undertaking more favorably. For a while he seriously considered selling the land and recalling his men, or, if they preferred, letting them remain in

America as missionaries subject to the bishop of their diocese.

The monks at St. Meinrad, on the other hand, considered the proposition in a brighter light. Of debts there were a plenty, it is true, but what American Catholic institution was without them? Now at least they had land and a monastic home. Their outlay would therefore naturally be less, whereas their income would gradually increase. What worried them most was that their status had not been defined. Not being constituted a canonically established priory, they could not accept the vows of their novices. In consequence, their growth was not only seriously jeopardized, their very existence was threatened.

At this critical time the hard-pressed community found a faithful friend in Bishop de St.



RT. REV. MARTIN MARTY, O. S. B.

First Abbot of St. Meinrad Abbey (1871-1880); Titular Bishop of Tiberias and Vicar Apostolic of Dakota Territory (1880-1889); first bishop of Sioux Falls, S. D., (1889-1895); transferred to St. Cloud, Minn., Jan. 21, 1895; died Sept. 19, 1896.

Palais. Indeed the good Bishop had always been a patron of St. Meinrad, but after the division of the diocese of Vincennes in 1857, he centered his hopes more than ever in St. Meinrad as the only institution of higher learning for young men in the diocese. On his second "ad limina" visit to Rome in 1859 he did not fail to make use of the opportunity offered him to visit Einsiedeln. There he earnestly pleaded the cause of his Benedictines and begged Abbot Henry not to abandon the noble undertaking upon which so much effort had already been expended. He assured him that all would finally turn out well. Shortly after his return home the Bishop paid a visit to St. Meinrad where, in consultation with the Fathers, he discussed ways and means of furthering their welfare, even offering to adopt the whole establishment, including its indebtedness, until all obligations had been satisfied and the finances had been placed on a secure footing.

Encouraged by the interest and the optimism of the Bishop, the Fathers sent an appeal to their Abbot at Einsiedeln in which, among other things, they begged that two more Fathers be sent to America and that authority be given to their local superior to receive the vows of the novices who might choose to join them. The petition was not made in vain, and when the chapter at Einsiedeln met to consider it, there were among its members warm friends and supporters of the mission house. It is said that Father Martin Marty in particular spoke so zealously and courageously before the chapter for the continuance of the mission house that the Abbot determined to make another strenuous effort in its behalf by sending two younger Fathers to America. From among the volunteers who offered themselves he chose Father Martin Marty and Father Fintan Mundwiler, who left for America without delay on August 25, 1860, and reached St. Meinrad after a journey of thirty-three days.

With these two Fathers we must tarry a moment because they have indelibly stamped their character on the history of St. Meinrad. Both were young; Father Martin, who was only twenty-six, had been a priest a little more than three years. Father Fintan was twenty-five, and had been ordained the preceding year. Both were men of sterling character; both were religious glowing with zeal for the honor and glory of God and the salvation of souls. If Father Martin, austere with himself and somewhat stern to others, commanded respect by his dignified appearance and brilliant qualities, Father Fintan, less a leader though no less learned, won the hearts of all those with whom he came in closer contact by his sincere piety and genuine goodness of heart. In fact, in more than one way the one seems to have been the

complement of the other, while they worked together most harmoniously.

Shortly after the arrival of these two young priests Father Martin assembled the Fathers in conference and made known to them that by the direction of their Abbot he was for the time being to be their superior, though on account of his youth he did not wish to be known as such outside the private circle of the Fathers. Not even the brothers were to be initiated into the secret. The Fathers, having in mind only the well-being of the foundation, were satisfied, and thus it happened that for almost five years Father Martin held this unique position. Exteriorly, when in company with his confreres, he was only a simple professor and a missionary; but in the conferences he was the guiding administrator who issued the orders which were executed by the Prior, Father Isidore Hobi.

The first thing to engage the attention of the young administrator was monastic discipline. In the observance of the rule and in the order of the day he found little to alter, as we see from a subsequent report to his Abbot. "There is a good order of the day from four o'clock in the morning to eight o'clock at night. The brothers recite the 'Little Office of the Blessed Virgin,' and we, ours. I would not know right now what to change for the better. I have been much edified at what I have thus far observed."

Next, he concerned himself with the finances. Here, indeed, the hand of a practical manager was needed, and with determination he took the matter in hand. After a thorough scrutiny of capital and income, assets and liabilities, he directed his attention to the reduction of the heavy debt which threatened to ruin the credit of the community. Whatever land the community found it impossible to cultivate he endeavored to rent out. To induce the people more readily to buy land and to settle in the locality, he laid out a town on a twenty-acre plot a little north of the monastery and named it St. Meinrad. The lots were sold at auction on January 28, 1861, the octave day of the celebration of the millenium which commemorated the glorious death of St. Meinrad. By these and other means the heavy debt was soon considerably lessened, but the interest on the remainder was very high; the rate demanded was six, seven, eight, or even ten per cent. Father Martin did not rest until he had succeeded in obtaining considerable sums from Europe at more moderate rates. Thus the credit was soon placed on a firm basis, and the community could look into the future with brighter hopes.

The economic conditions regulated, the next affair of importance to engage the attention of the young and energetic administrator was the school, the source of future growth. Its development, for which the increase of personnel

now offered an opportunity, was impeded by a lack of housing accommodations. The finances hardly permitted an outlay sufficient to cover the erection of an expensive building, hence a humble wooden structure, offering accommodation for thirty boarders, was reared during the summer of 1861.

A course of studies comparatively complete, including the ancient and modern languages, as well as history,

mathematics, grammar, rhetoric, philosophy, and even theology, was offered for the fall opening of the school. Bishop de St. Palais was much pleased to place his students in charge of an institution of his own diocese, and the monks, on their part, rejoiced that they were at last enabled to engage in the work that had been one of the main purposes of their coming to America, namely, the education of a native clergy.

Accordingly, the work of education was taken up with much enthusiasm.

From the very beginning it was the aim of the Benedictines to counteract the prevailing superficiality. Therefore they made it a point to adhere strictly to the outlined schedule of studies from September 14 till July 11, just as if, instead of twenty-four students, they had ten times that number. The examination in July did not fail to show results that were gratifying. The following year, 1862, the school was reopened with an attendance of twenty-two. A number of applicants had failed to matriculate on account of conditions result-

ing from the Civil War (1861-1865), which was then in progress.

The faculty was made up of three Benedictine priests, two secular priests, and three theologians. These last named were the novices: Benedict Brunet, O. S. B., Meinrad McCarthy, O. S. B., and Henry Hug, O. S. B., by birth French, Irish, and German respectively, as their names indicate. On January 20, 1863, they

were ordained priests. As in the preceding November Father Wolfgang Schlumpf arrived from Einsiedeln, and in the following year on January 3, 1864, the cleric, Fidelis Maute, was ordained priest, the community in the beginning of the year 1864 numbered ten priests, besides three professed lay brothers.

Brother Meinrad Haeusler, the first one to make his profession at St. Meinrad, pronounced his vows on October 13, 1861. Brother Gallus Graf, December 8, 1862, and Brother Benedict Joseph Labre Breunig, September 8, 1863.

Hardly had conditions at St. Meinrad warranted a somewhat normal community life when a new enterprise, rather

hastily undertaken, threatened a disruption of forces. Bishop de St. Palais desired the Benedictines to open a college for boys at Terre Haute,*

* The Sisters of Providence who, under the leadership of the valiant and saintly Mother Theodore Guérin, had established themselves in 1840 at St. Mary-of-the-Woods, near Terre Haute, were conducting a flourishing academy at their convent home.



RT. REV. FINTAN MUNDWILER, O. S. B.
Second Abbot of St. Meinrad Abbey (1880-1898).



CHURCH AND SEMINARY IN SUMMER

then a growing city of about twelve thousand inhabitants. Its convenient railway and waterway connections seemed to indicate that in time a college for boys would prosper there. Father Bede had gone to Terre Haute in the beginning of the year 1861 and had taken charge of St. Joseph's parish. In September, 1863, Father Martin arrived and opened a day school with ten boys in attendance. Realizing, however, that the prospects were not so promising as they had seemed, and being convinced that a concentration of forces was a greater need for St. Meinrad than a new college, he abandoned the enterprise at the end of the school year.

NOTE:—The Denning cabin, which had served as the first "St. Meinrad's cell," when possession was taken of the property in 1854, was torn down on May 8, 1862.

The post office at St. Meinrad was opened and began to function on June 8, 1862. The United States Government had named Father Isidore postmaster.

CHAPTER VIII

PRIOR MARTIN—MISSION ACTIVITY (1865)

Theological students of diocese enter St. Meinrad Seminary (1866). — Father Bede is appointed chancellor of the diocese in 1866 and Vicar-General in 1869. — Purchase of printing press (1869). — Order of the day as observed by the pioneers at St. Meinrad. — Coming of Benedictine Sisters to Ferdinand. — Shrine of Our Lady on "Monte Cassino."

The splendid achievements of Fr. Martin, who in so short a time had placed St. Meinrad on the road to success, could not long remain unrecognized. When, therefore, in the beginning of the year 1865 Fr. Isidore Hobi asked to be relieved of the burden of his office as prior, it seems quite natural that Father Martin should assume also the exterior form of that office of which for almost five years he had been the guiding spirit. Accordingly, he was appointed Prior by the Abbot of Einsiedeln in a document dated May 1, 1865. This appointment, it will be easily understood, wrought little change in the affairs of the community,

where in every direction there were signs of development and progress. During the first five years the school prospered so well that it was deemed expedient in 1866 to erect a new college building. This was a two story frame building which stood in a north and south direction about 150 feet south of the Monastery, which it resembled in size and structure.

Bishop de St. Palais had by this time learned to appreciate highly the work of the Benedictines in the field of education. He gave evidence of this when in the fall of 1866 he intrusted his theological seminary to them. To this mark of esteem he added others; thus in 1866 he called Fr. Bede O'Connor to Vincennes to work at his side as Chancellor of the Diocese, and in the same year he chose Fathers Bede and Martin as his theologians at the Second Council of Baltimore; in 1869 he appointed Father Bede Vicar-General of the Diocese.

Whilst the education of youth—an essential means to insure their own growth and that of the diocese—undoubtedly made the greatest demand on the time of the Fathers, they by no means neglected missionary activities. The week days were spent in the classroom, but Saturdays and Sundays were devoted to missionary journeys. Following the example of the Good Shepherd, they made strenuous efforts not only to provide for the souls under their immediate care but also to search after the scattered sheep in the surrounding towns and villages. Wherever they found a few Catholic families they organized congregations and built chapels. This done, they shunned not the difficulties of visiting them faithfully and regularly, in some instances once a month, in others, every two months, in others again, every week, until a regular pastor could be provided. We shall be able to appreciate the extensiveness of this work if we take a look at Sadlier's Catholic Almanac for the year 1865. Twenty-eight places in the Diocese of Vincennes are there listed as in charge of Benedictines. Eighteen of these belonged to the St. Meinrad district, and ten to that of Terre Haute. Nor was this the end of their missionary endeavor. They found time to conduct Forty Hours' Devotion and to give missions in the various parts of the diocese. Thus in 1861 and 1862 missions were conducted at St. Joseph's, Dover, New Alsace, Yorkville, in Dearborn County; in Rushville, and Shelbyville, Shelby County; and in Connersville in Fayette County. Fathers Bede and Chrystostom were greatly in demand for this kind of work.

The soul of all this apostolic work, though none of his associates labored less than he, was the young Prior, the indefatigable Martin Marty. Seeing the usefulness of societies for fostering piety and religion, he encouraged and promoted them not only among the laity in the

parishes but also in the monastery and in the college as well, where the Sodality of the Blessed Virgin was organized in 1862 and the Apostleship of Prayer was introduced in 1866. In 1867 he bought a second-hand printing press which he hoped to utilize for fostering and spreading devotion. Nor was there any work so tedious or so enormous as to discourage Prior Martin. Of this the following may serve as an example. In his readings he had come across a number of essays on American missions and missionaries which he thought worth publishing. The thought at once suggested itself that by translating these into German he might not only aid the cause of American missions but also obtain a little money for his struggling community. With the aid of a secular priest staying at the monastery, he set to work, and before long there appeared the first volume of "Die Katholische Kirche in den Vereinigten Staaten dargestellt von einheimischen Schriftstellern," a work dedicated to Louis I of Bavaria, as a token of gratitude for his interest in the American missions.

The material expansion of St. Meinrad has already been dwelt upon, the labors of the monks in the vineyard of the Lord have also been recounted. It now remains to touch upon the interior spirit of prayer which was the guiding norm and the moving power behind all this activity. By cultivating the vineyard of their own souls the monks aimed to make fruitful their external labors.

"Opus Dei," the recitation of the Divine Office is, if not the distinctive mark, at least essential to Benedictine community life. How it was conducted at St. Meinrad in the sixties will probably be of interest. The day of prayer and work began at four o'clock with Matins and Lauds followed by the first Holy Mass, and a half hour of meditation. Then came Prime. After Prime on all week days, not feasts of the second-class, the chapter of faults was held. Breakfast was taken at seven thirty, but on fast days of the Church nothing was eaten until dinner. Eight o'clock was the hour for Tierce followed by the Conventual High Mass and Sext. At twelve o'clock None was recited and after this dinner was served. Vespers were chanted at two in the afternoon. Preceding the evening meal there was a short period of spiritual reading. The day of prayer and work closed at seven with Compline and adoration of the Blessed Sacrament. The spirit of prayer, it will be seen, intertwined all the hours of the monk's day so that he made prayer his work, and work his prayer.

Since the time St. Benedict built a monastery for his twin sister, St. Scholastica, at the foot of Monte Cassino, it seems to have been almost a universal Benedictine custom to establish

somewhere in the vicinity of the monastery for monks also a convent for nuns. That a convent of the Sisters of St. Benedict would sooner or later be established near St. Meinrad was a foregone conclusion. Yet the project was not realized until 1867 when the constantly growing need of teaching sisters in the parish schools under Benedictine charge prompted Prior Martin to invite the Benedictine Sisters of St. Walburg Convent at Covington, Kentucky, to undertake a new foundation at Ferdinand. Father Chrysostom Foffa, then pastor at Ferdinand, was appointed director of the Sisters, though Prior Martin himself wrote their first constitutions.

On August 20, 1867, Sister Mary Benedicta Berns, the Superioress of the new foundation, arrived at Ferdinand accompanied by Sister Mary Schroeder, Sister Mary Rose Chapelle and the novice Sister Mary Clara Vollmer. A little three-room cottage provided for them by Father Chrysostom served as their first home. They were given charge of the school which heretofore had been under the direction of the Sisters of Providence. The very next summer after their arrival work was begun on a new convent. By the year 1883 this also had become too small. A new, spacious convent was now erected, but even this had soon to be enlarged. Then an addition to the convent with a beautiful church was erected in 1920. At present the community numbers 250 members. The Sisters have charge of thirty-three parochial schools with an aggregate of over 5000 children. The tiny mustard seed has indeed become a large tree.

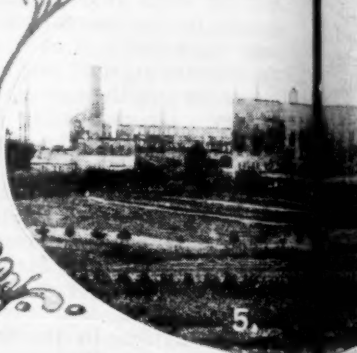
As the crowning event of the sixties and of Father Martin's Priorate must be noted the erection of the shrine of "Our Lady of Monte Cassino," a wooded hill across the valley to the northeast. As early as 1857 Father Isidore Hobi had a picture of the Immaculate Conception fastened to an oak tree on Monte Cassino. In 1866, with the assistance of the students, he built a little shelter of rough boards over the picture. Prior Martin, who is said to have been such an ardent client of Mary that he never



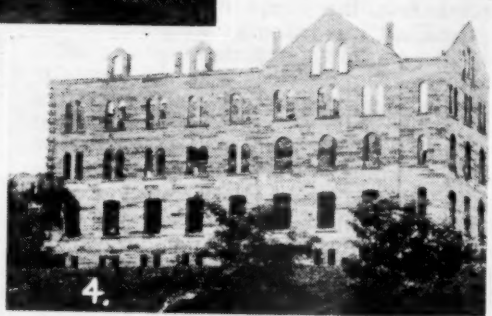
COLLEGE AND SEMINARY IN WINTER GARB

I ABBOT
Rt. Rev. Martin
Marty,
O.S.B.
1871-1880

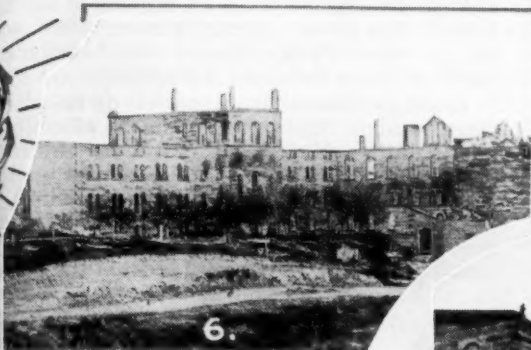
Beginnings
1. Church - 1858
2. Abbey - 1855
3. College - 1861



The Fire
Sept. 2, 1887
4. West View College
5. East View Abbey
6. North West View

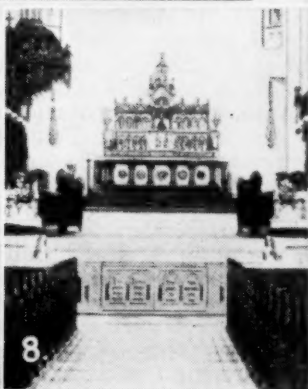


1858-59



6.

Present Buildings
 7. East View of Abbey
 8. Interior of Abbey Church
 9. West View of Church
 and
 Seminary



8.



7.

III ABBOT
 Rt. Rev. Athanasius
 Schmitt
 O. S. B.
 1898—



9.

preached a sermon without mentioning her name, now determined to erect a becoming shrine to Mary Immaculate. The corner stone was laid September 21, 1868, by Bishop de St. Palais. Prior Martin graced the occasion with a touching eulogy on Our Blessed Lady. The chapel, a neat little structure of sandstone, built of the first stone taken from the quarry on Monte Cassino, close at hand, was not finished until 1870. At its completion a joyful throng of Mary's clients, carrying the beautiful statue of the Madonna and Child that still surmounts the little altar, marched from the monastery to the chapel in a procession more than a half mile long. Since that day Monte Cassino has become a spot dear, not only to the members and alumni of St. Meinrad, but also to the people of the neighborhood. Frequent pilgrimages are made to this shrine in the woods. That the Blessed Mother is pleased with the devotion paid her at this spot, is evident from the favors obtained and the cures reported to have been wrought at the shrine through her intercession.

CHAPTER IX

ST. MEINRAD ABBEY—1869

Petition for elevation of priory to abbey (Nov. 14, 1869). — Papal Brief of Erection (Sept. 30, 1870). — Prior Martin appointed Abbot. — Solemn abbatial benediction (May 28, 1871). — Abbot Martin lays the corner stone for new abbey (May 2, 1872). — Bishop de St. Palais officiates at laying of corner stone for abbey church (Sept. 14, 1872).

By the year 1869 conditions at St. Meinrad had become sufficiently stabilized and prosperous that steps could be taken towards the elevation of the priory to an abbey. To arrange the necessary preliminaries Father Martin set sail for Europe on September 24 of that year, arriving at Einsiedeln on October 31. In as far as the matter depended on the chapter of Einsiedeln it was soon satisfactorily disposed of. The final steps, of course, had to be taken at Rome, and as Abbot Henry had received an invitation to the Vatican Council, he asked Father Martin to accompany him thither.

The petition of erection, dated November 14, 1869, was graciously received by Pius IX, who erected the Priory of St. Meinrad into an independent abbey with rights and privileges similar to those enjoyed by the abbeys of the Swiss Congregation,* of which, by special re-

quest of the monks, it was constituted a member. Out of the plenitude of His power and according to a custom often followed when new abbeys are erected, Pius IX appointed the first abbot. His choice, as might have been expected, fell upon Father Martin who had done so much to make the event a possibility.

Having received assurance that all documents bearing upon the matter would be officially issued, Father Martin left Rome to return to America. His arrival at St. Meinrad on May 10, 1870, was made the occasion of much rejoicing. On the following St. Martin's Day he was presented with a handsome carriage, a token of respect and gratitude from the parish-
es in charge of the monks.

Summer came and went, and autumn was about to turn into winter when, finally, on November 25, 1870, the Papal Brief of the erection of the Abbey arrived, not, however, the Brief of the Abbot's appointment. Both had been issued, as the documents show, on September 30, 1870, but the great amount of work resulting from the Vatican Council had delayed their transmission. Then because of the storming of Rome the document announcing the appointment of Abbot Marty was not despatched for some months. Meanwhile, the monks spent another period of anxious waiting. Finally, acting on the advice of Bishop de St. Palais, an election was held January 23, 1871, at which Bishop de St. Palais presided. Out of the fourteen votes cast, thirteen fell on Father Martin; he had received all the votes except his own. It was on this occasion that Bishop de St. Palais spoke the very kind words: "The prosperity of this community is, in my opinion, the prosperity of the diocese, and I hope the joy of St. Meinrad will always be the joy of the Bishop of Vincennes."

Just when the acts of the election were to be sent to Rome the brief of appointment arrived. Thus St. Meinrad enjoys the unique privilege of having its first abbot both appointed by the Holy See and unanimously elected by the chapter.

The Solemn Benediction of the Abbot took place on May 21, 1871. From far and near the people gathered to show their respect and esteem for the new Abbot as well as to witness the impressive, yet novel, ceremony of the blessing of an abbot. In anticipation of a great concourse of people an altar had been erected in front of the church. There Bishop de St. Palais performed the ceremony, in which Abbot Martin was assisted by the Rt. Rev. Abbot Boniface Wimmer, O. S. B., of St. Vincent's Abbey in Pennsylvania, and the Rt. Rev. Abbot Benedict, O. C. R., of the Trappist Abbey at Gethsemane, Kentucky. The festive sermon was delivered by the Very Reverend Otto Jair, O. F. M. In the

* NOTE:—The constitutions of the Swiss Congregation were observed until about 1892 when separate constitutions were adopted by the Helveto-American Congregation. These latter were at first approved by Rome for two periods of three years each (1894 and 1897) and then permanently in 1901.

afternoon, at a meeting of the men of the mission district, a collection for the Holy Father, now robbed of the main source of his income, was taken up, and a resolution which was both an expression of gratitude for the erection of the Abbey and of sympathy and devotion to the persecuted Pontiff, was drafted. The Bishop, the newly blessed Abbot, and the Abbot of St. Vincent addressed the meeting. The resolutions, put into an appropriate form by Abbot Martin himself, together with the donation of 5,000 lire, were sent to Rome and delivered to the Holy Father on August 22.

Though now clothed with a greater dignity, Abbot Martin remained what he had been for years, a teacher, a missionary, and the superior of his monastery. This office of superior, however, now partook of a new nature. Formerly he had been dependent in all essentials on the Abbot of Einsiedeln. Now he was independent superior in a new abbey which was also, according to the document of its erection, to be the cradle of a new Benedictine Congregation. To conform the principles of Benedictine monasticism to the new circumstances, to adapt the traditions brought from Europe to the conditions of a new country, and, we may say, to a new age, this was the difficult task of the first Abbot of St. Meinrad.

It has been asserted that Abbot Marty, viewing the restless activity everywhere evident in America, thought for a while to loosen somewhat the bands of monastic stability. If this be

true, then he soon must have realized the danger that lay in such a course to true Benedictine monasticism, so that he conformed with even greater determination to the principles which for centuries have been successfully followed under the most varied circumstances of place and time.

Early training and an austere bent of character at times led Abbot Marty to adopt meas-

ures which to weaker natures may have appeared somewhat severe; however, the spirit which he introduced at St. Meinrad was a source of edification to all who observed it. The Very Reverend Frowin Conrad, O. S. B., Prior of Conception Priory in Missouri, wrote, in 1879: "No new monastery comes through (its period of early development) unscathed, but where there reigns a good monastic spirit, as is the case (at St. Meinrad) under the rule of the excellent Abbot Martin, this will by and by triumph over all other difficulties."

Another difficult task awaited the new Abbot. The wooden structures which had been built to house the community temporarily were fast be-

coming inadequate to meet the needs of the increasing numbers. The construction of a new abbey could be postponed no longer. In the year 1872, on May 2, the corner stone for a new monastery was laid by the Rt. Rev. Abbot and on Sept. 14 of the same year the corner stone of a new abbey church was laid by Bishop de St. Palais. The first plans of the new monastery



RT. REV. ATHANASIUS SCHMITT, O. S. B.
Third Abbot of St. Meinrad Abbey since 1898.

called for a brick structure but at the earnest recommendation of the Rt. Rev. Bishop de St. Palais and of Father Bede O'Connor, it was decided to build with an excellent grade of sandstone which could be quarried on Monte Cassino, property that belonged to the Abbey.

The construction work was placed under the supervision of Father Wolfgang Schlumpf, while Father Fintan Mundwiler, the newly appointed Prior, was sent through the diocese on a collecting tour to gather the funds needed for carrying out their plans. Gratefully be it acknowledged that the Catholics of the parishes in charge of the Benedictine Fathers contributed generously to the building fund.

Greater thanks even are due to the people of the parish who actually vied with one another in offering the labor of their hands and their teams for the good cause. It was largely due to the assistance of these people that the extensive building program was brought to a conclusion so soon.—The east wing, 222 feet long, forty feet wide, fifty-two feet high, with its south corner structure forty by fifty-two feet, was built first. The middle wing of this structure was seventy feet high. In the top story of this section was located the community chapel in which divine services were conducted for the first time on Sept. 8, 1874. Adjoining this massive stone pile on the South, rose in 1874 a brick building ninety-eight feet long which was destined to be the abbey library. This was not rebuilt after the fire in 1887. In the following year a south wing 119 feet long was added to the monastery.

All these buildings were designed in Romanesque, a style which the Benedictines used quite extensively over all the countries of Europe during the early Middle Ages.

CHAPTER X

MISSION TO THE SIOUX INDIANS (1876)

BISHOP MARTY (1879)

Innovations. — Progress in the school. — Other monastic foundations. — Abbot Martin and Bro. Giles go to the Indian missions (1876); Father Chrysostom follows some months later. — The call to the missions is heard also by others. — Bishop Marty consecrated (Feb. 1, 1880). — The grim reaper Death.

With the entrance of the community into their new home the opportunity for further growth and expansion was at hand. The becoming celebration of divine services, the school, research work, and missionary activities, these have for ages been the main occupations of the followers of St. Benedict. As time passed

and the occasion presented itself, St. Meinrad was to engage in each of these phases of activity.

Martin Marty was a man with a true Benedictine heart, and, as he was also a gifted and trained musician, it goes without saying that he spared no effort to enhance the liturgical functions at the Abbey. Two of his measures in this respect, however, were rather abortive. In 1872 he permitted the lay brothers to take part in the recitation of the Divine Office. Finding this course impracticable, he abandoned it for another even more unusual when, led by the best of intentions, he introduced the use of the Roman Breviary so that the participation of the seminarians might add solemnity to the Divine Praises. The adoption of the Roman Breviary, though it seemed licit, was against all traditions, and on March 10, 1876, Rome advised the discontinuance of the practice.

In the field of education there was marked and continual progress during these years. The twenty-four students with which the school had been opened in 1861 had by 1878 increased to eighty. Of these, fifty were in the preparatory, commercial, or classical course, while thirty were in the theological course. The standard, too, was kept on a par with the best of the institutions engaged in the same fields of education.

For research work and the writing of scientific books there was little time to spare, yet this did not prevent the zealous Abbot from compiling a short history of the Benedictine Order, from publishing some books on plain chant, and from undertaking the translation from the English into the German, as has already been indicated, of a number of the best works in American church history. Only the first volume was published, although several others were ready for publication.

Zeal for apostolic mission work was above all else deeply rooted in the heart of Abbot Marty. The spark enkindled in his youth when laboring over the translation of the Annals of the Propagation of the Faith grew into a brighter flame with every successful missionary undertaking. The missionary activities which he and his monks evinced in the diocese of Vincennes at an earlier day have been touched upon. These splendid works continued and expanded with each succeeding year. It now remains to tell how the zeal of the father, ably seconded by that of the community, encouraged the founding of other religious houses and finally consumed itself in an effort to convert the Sioux Indians of Dakota Territory.

For several years Abbot Martin had been corresponding with Father Frowin Conrad, O. S. B., one of his former classmates and a monk of Engelberg Abbey in Switzerland. Father Fro-

win was eager to found a new Benedictine house in America, and Abbot Martin did all in his power to encourage him in this endeavor. Perseverance won the day. With the consent and blessing of their abbot, Father Frowin Conrad and Father Adelhelm Odermatt departed from Engelberg and arrived at St. Meinrad, May 29, 1873, where both spent some time acquainting themselves with the new land, its language, and its people. Meanwhile Father Fintan had been sent to the diocese of St. Joseph, Missouri, to choose a location for a monastery. His choice fell upon Conception, a settlement founded by the Rev. M. W. Powers. In September Fathers Frowin and Adelhelm left for their mission field which, with God's blessing and the new recruits from across the sea, soon developed and grew into the now flourishing Conception Abbey.

Another attempt at founding a monastery, made at Crown Point, Lake County, Indiana, by the Rev. Aegidius Hennemann, from St. Boniface Abbey, Munich, about 1876, also furthered by the Benedictines of St. Meinrad, was not crowned with success.

Five years after the foundation of Conception Abbey followed that of New Subiaco in Logan County, Arkansas, on lands offered for the purpose by the Fort Smith and Little Rock Railway Company. Father Isidore Hobi was sent to that region and chose the location for the new foundation. It was intended to place this undertaking in the hands of Father Hennemann. The latter, however, delayed so long in coming that Abbot Martin was obliged to send Father Wolfgang Schlumpf to Arkansas in his stead. Two lay brothers accompanied him. Saint Benedict's Day, March 21, 1878, the twenty-fourth anniversary of the founding of St. Meinrad, marked the founding of Subiaco. After a long struggle for existence, in which Father Hennemann took an active part until shattered health obliged him to seek a milder clime, prosperity dawned at length upon this undertaking. Saint Benedict's Priory was erected into an independent abbey under the title of New Subiaco Abbey, on August 24, 1891. A community of Benedictine Sisters was founded near Subiaco from the convent at Ferdinand, Indiana.

When Subiaco came into existence, Abbot Martin had already begun his labors among the Sioux Indians in Dakota. Humanly speaking this came about as follows: In 1876 he received an appeal from the Catholic Indian Bureau, requesting him to send two priests to the Sioux Indians on the Standing Rock Agency. No sooner had he finished reading this letter than he called Father Chrysostom Foffa, and read the letter to him. Immediately this zealous priest volunteered to go to the mission field. After a

moment's reflection, the abbot, who would be outdone by no one in the service of God, said, "You are the one and I shall be the other."

The decision once made, Abbot Martin lost little time in carrying it into effect. On July 11, 1876, accompanied by Brother Giles, O. S. B.,* he left for Standing Rock Agency. After a few months he was followed by Father Chrysostom, and in the following June by Father Jerome Hunt. In October of the same year (1877) Father Claude Ebner departed for the same mission field; in 1879 Father Meinrad McCarthy also went to Dakota. Lay brothers, too, were sent from St. Meinrad and Benedictine Sisters from Ferdinand, Indiana, and from Clyde, Missouri. With the generous pecuniary aid of Miss Catherine Drexel of Philadelphia, who later on founded the Sisters of the Blessed Sacrament for Indian and Negro missions, schools were opened both for boys and for girls. Indescribable were the privations and sufferings that these heroic religious had to undergo, but cheered by the example of their apostolic leader and his motto, "No cross, no crown," they overcame all difficulties.

God's blessing visibly rested upon the mission enterprise. However, to insure its progress and eventual success a man of extraordinary ability had to be found who would devote his whole energy to the task. Abbot Martin could not do this as long as he remained Abbot of St. Meinrad. A solution came from Rome when, on Sept. 22, 1879, Pope Leo XIII appointed Abbot Martin Vicar Apostolic of Dakota Territory, and Titular Bishop of Tiberias.

* NOTE:—Bro. Giles, who speaks Sioux like a native, is still among his beloved Indians. For many years he was the faithful companion of Father Jerome, who died at Fort Totten, N. D., on Dec. 27, 1923, after nearly half a century on the missions. In 1892 the latter began the publication of a Catholic paper in the Sioux tongue. Bro. Giles was his typesetter and printer. Father Jerome has also to his credit, in the language of the Indian, a bible history and a combined hymn and prayer book.



FROM MONTE CASSINO ON HIGHWAY 62

On February 1, 1880, Bishop Marty received episcopal consecration at the hands of the Rt. Rev. Francis Chatard, Bishop of Vincennes, in the parish church at Ferdinand, Indiana. On February 8, the newly consecrated Bishop ordained to the priesthood the clerics, Stephen Stenger, O. S. B., Alexander Burkart, O. S. B., Felix Rumpf, O. S. B., Silvan Buschor, O. S. B., and the Rev. Bernard Bunning. On the following day he quietly set out for his vast mission field in the North which comprised an area almost twice that of all Italy.

We must not bring this period of our narrative to a close without paying a final tribute to the memory of a number of men who passed to their reward during the regime of Abbot Marty.

The first of these was the pioneer, Ulrich Christen, who, as will be remembered, chose the location for the monastery in 1853 and bought the land upon which it stands. Father Ulrich worked hard and faithfully for St. Meinrad during its days of struggle. When its existence had been assured, and after the best days of his own life had been spent, he longed to go back to his native Alps. He died in Schwyz, Switzerland, May 31, 1871, while holding the position of confessor to the nuns at St. Peter's.

December 28, 1874, marked the departure from this life of Henry IV (Schmid), the fiftieth Abbot of Einsiedeln. In the long list of Abbots of Einsiedeln he will always be an outstanding figure. At the time of the thousandth anniversary of the martyrdom of St. Meinrad, which through Abbot Henry's efforts was celebrated with the greatest possible splendor, Einsiedeln attained a stage of glory probably never surpassed in her many centuries of existence. In the annals of St. Meinrad Abbey he will ever be referred to as a founder. His biographer says that for years the new foundation in America was the object of his greatest concern. After he had taken the initial steps towards its establishment, its joys and sorrows always echoed in his heart until his dying day.

Father Bede O'Connor's apostolic career came to a rather abrupt end in Terre Haute. While enroute from Indianapolis to Vincennes intermittent fever forced him to take to his bed on Sept. 25, 1875. That very day an attack of congestion of the stomach came upon him suddenly and he passed away within a few hours. His position as Vicar-General and Chancellor of the Diocese, and his renown as a preacher had made him widely known. His learning and virtue had won him high esteem, and his lovable qualities had made him a universal favorite.

For July 13, 1877, the necrology of the Abbey notes the death of Father Jerome Bachmann, the first prior of St. Meinrad, under whose su-

pervision monastic life took its origin. Shortly after leaving St. Meinrad he was called to a wider field of mission activity when, in 1858, he was made Prefect of the Missions of the Propaganda. This position he held until 1869 when the infirmities of old age began to come upon him.

The next death that caused great sorrow at St. Meinrad was that of the good Bishop de St. Palais. In prosperity he ever remained a friend and in adversity he was always a father to the community. He was a victim of his zeal. His death, brought on by a stroke of apoplexy, occurred at St. Mary-of-the-Woods on June 28, 1877, less than two years after his faithful Vicar-General, Father Bede O'Connor. During the twenty-eight years of his administration of the diocese the thirty-five priests of the state had increased to 117 in the diocese of Vincennes. At his death the Catholics in the diocese numbered 90,000 and the Churches, 151.

As St. Meinrad mourned in 1877 with the diocese at the death of Bishop de St. Palais, so in 1878 it mourned with the whole Christian world the death of the saintly Pius IX. St. Meinrad's debt of gratitude to this Pontiff for the blessing he bestowed on its founders in 1852 and for erecting it into an abbey in 1870, demands at least this passing tribute.

If we add to these the names of Fathers Joseph Kundek, Martin Marty, Fintan Mundwiler, and Isidore Hobi, our list of founders of St. Meinrad will be fairly complete; and it is a list to be reasonably proud of, for these men have left deep "footprints in the sands of time" and their example should be an inspiration to their spiritual posterity.

CHAPTER XI

ABBOT FINTAN (1880)—THE FIRE (1887)

Election (Feb. 3, 1880) and benediction (May 23, 1880) of Abbot Fintan. — Completion of new college and building of crypt of new church. — Destruction and desolation (Sept. 2, 1887).

St. Benedict in his Rule grants to the abbot such extensive authority that he may be regarded as head and soul of the monastery; his personality impresses itself upon all its activity. It is quite natural therefore that, from the time of Abbot Martin's episcopal appointment, the election of a new abbot was the subject of much consideration and discussion at St. Meinrad. All doubt, however, was dispelled and all discussion ceased on the morning of February 3, when the election of a new abbot took place. The first ballot revealed that Father Fintan was the choice of the chapter. He accepted the dig-

nity with some hesitation, for, having as prior stood at the head of the community during the often prolonged absences of Abbot Martin, he was already familiar with the duties of the new office, and he feared its burdens and responsibilities, but cared little for its honors.

Quietly and unobtrusively Abbot Fintan had for years discharged the twofold duty of teacher and missionary. Possibly he was more of a scholar than a practical man. In the records at Einsiedeln his name invariably heads the class in all the branches he studied. Even as abbot he occupied the chair of dogmatic and pastoral theology, and, although the duties of his office left little time for literary work, a number of contributions to German papers and magazines reveal his scholarly depth of thought. Above all, however, Abbot Fintan was characterized by a deep, childlike, cheerful piety.

The newly elected abbot was blessed by the Rt. Rev. Francis Silas Chartard on May 23, 1880. The festive sermon was preached by the Reverend F. Viefhaus, pastor of St. Mary's Church, Evansville, later superior of a Carthusian Priory near Duesseldorf in Germany. The Abbot of Gethsemane and the Rev. E. J. Durbin, widely known pioneer missionary of Kentucky, were among the guests that honored the occasion with their presence.

In the regulation of the inner monastic discipline the new Abbot tried to conform as much as possible to the customs and the spirit of Einsiedeln. The somewhat rigoristic tendencies of his predecessor soon disappeared, and a more congenial atmosphere began to reign. This return to the previous more moderate norm is the more significant in view of the fact that on April 5, 1881, Abbot Fintan was appointed first President of the Helveto-American Benedictine Congregation which was established by Pope Leo XIII on that day. At the time of its erection the new Congregation contained only two abbeys: St. Meinrad and Conception.

The first building project in which Abbot Fintan engaged was the completion, in 1881, of the new college begun under Abbot Martin. He then turned his attention to the construction of an abbey church to the north of the monastery. This was designed on so large a scale that there was no thought of its immediate completion. Only the crypt was finished and placed under roof. For two years this served as the parish church.

St. Meinrad now seemed to be on the highroad to prosperity. All the most necessary buildings except the church had been completed. A library, numbering about ten thousand volumes, many of them rarities brought over from Einsiedeln, had been collected. In 1887 the seminary was attended by forty-eight theologians and

philosophers, and the college, by sixty students. The number of priests at the Abbey had risen to forty-two. The clerics numbered twelve and the lay brothers, thirty-three. Accommodations for an expected increase in the enrollment of students had been provided. Having closed their annual retreat, the monks looked forward to the opening of another successful scholastic year, when dawned the ever-memorable September 2, 1887.

The community had just sat down to their noon repast when suddenly the fire alarm was heard. Leaving their meal untouched, the monks rushed to the scene of disaster only to find the fruit of years of toil hopelessly enveloped in flames. The fire had started in the southeast corner of the monastery, probably at the kitchen chimney. A strong south wind was driving it beyond all control over the rest of the building. All directed their efforts to save what could be saved, but time was short and the fire was swift. Many books were thrown from the library windows into the courts below, only to be destroyed by burning timber. About 2,000 in all were rescued. Most of the things in the crypt of the new church were likewise saved, but practically everything else in the monastery became a prey to the flames. Even the old frame church, three hundred yards away, as well as the barns, caught fire, but these buildings were saved from destruction. By three o'clock all was over; in three short hours perished the labor of thirty-four arduous years. The total loss estimated, according to the value of money in those days, was \$200,000.

The Blessed Sacrament had first been sheltered in the old frame church, but when this also seemed in danger it was carried to the Ringemann home in the town. Toward five o'clock Abbot Fintan bore it back in solemn procession to the old frame church. Then with sad hearts and husky voices the monks recited Vespers and Compline. In communion with their God Who, they knew, disposes all things wisely, they found consolation in their great distress.

The people of the town and the parish were most generous in offering hospitality to the homeless monks. Yet their generosity could not be taxed for any length of time; hence, measures were taken without delay to provide accommodations for the members of the institution. The old monastery and the old frame church, which had stood vacant for years, were again pressed into service. A hotel building which the community owned in town, together with an adjoining hall, were prepared to house the seminary. A new barn, as yet unused, was turned into a dining room for the monks and the seminarians, while the college, at the generous invitation of the Benedictine Sisters, was lodged at Ferdinand in the vacated convent of

the Sisters. All this was accomplished in so short a time that by September 19 the college could be reopened, and by the 22nd, the seminary also. All the students returned; in fact, the attendance that year was larger than during any previous year.

The heart warms with gratitude when reading through the long list of benefactors who showed their sympathy for St. Meinrad in this hour of her distress. Bishops, priests, and laymen; religious houses of various Orders, both in America and in Europe sent, with their expression of sympathy, donations of various kinds. Greatly encouraged by so much charity, the monks were eager to adopt immediate measures for the rebuilding of their monastery.

CHAPTER XII

RECONSTRUCTION (1889)—ABBOT FINTAN'S DEATH (1898)

Abbey restored (1889). — Erection of frame building to house various shops (1894). — Monastery extended 100 feet (1896). — *St. Benedict's Panier* begins publication (1889). — Jasper College opens its doors (1889). — Louisiana foundation (1889). — St. Meinrad Abbey empowered by State of Indiana to confer academic degrees (1889). — Priests' Eucharistic League (1891). — Abbots convene at Rome (1893). — Death of Fathers Isidore and Roman (1895). — Death of Bishop Marty (1896).

The rebuilding decided upon, the next thing to determine was the location of the monastery. Many were of the opinion that St. Meinrad, removed as it was, fifteen miles from either rail or water service, was too inconveniently situated. Others thought Monte Cassino offered a more beautiful building site. At the same time the people of Jasper and Ferdinand offered generous inducements to build the monastery in their midst. Terre Haute was considered too. When it was found, however, that the walls of the old monastery were still safe and might be largely used again, it was decided to rebuild on the old site. With the generous assistance of the people of the parish, with the zealous cooperation of the good lay brothers, and under the energetic direction of Father Benno Gerber the building progressed rapidly. The work began in the spring of 1888. By September it had made such headway that the college could be removed from Ferdinand and reopened at St. Meinrad; by July 4, 1889, the new building was in the main completed, and Father Benno, at the head of his working crew, made a pilgrimage of thanksgiving to Our Lady of Monte Cassino. On September 2, the second anniversary of the fire, the monks, happy at heart, solemnly entered their new home.

The building program of Abbot Fintan, how-

ever, was not yet completed. In 1892 a chapel and library building was built, but this proved to be only temporary, for it was torn down to make room for the new seminary. Next, a long frame building, running east and west, and paralleling the south wing of the college, was erected for housing the printing office and other workshops. Then, in 1896, the east wing of the monastery was extended 100 feet to the north.

The fire had been a great disaster, but the Almighty, Who knows how to draw good from evil, made it the occasion of a new enterprise for good. Journalism made its humble beginning at St. Meinrad with a little bimonthly in German, "*St. Meinrad's Raben*" (Raven), which was begun for the purpose of bringing to all our benefactors words of appreciation and gratitude as well as an account of the reconstruction work at the abbey. Encouraged by the success of this little venture, Father Bede Maler, with the hearty approval of Abbot Fintan, undertook the editing of a larger German monthly, "*St. Benedict's Panier*" (Banner), in the interest of the Benedictine Order in the United States. The first issue appeared on January 1, 1889. At the suggestion of Abbot Fintan, a great lover of the Blessed Sacrament, the magazine, with the first issue of 1895, changed its name to "*Paradieses-Fruechte*" (Fruits of Paradise) and its purpose to the furtherance of devotion to the Blessed Sacrament.

Another undertaking which came hard upon the fire, if not as a result of it, was the opening of Jasper College. We have seen how the people of Jasper eagerly desired to have the monastery built in their midst. When they found that this wish could not be granted them, they sent a delegation to Abbot Fintan to discuss with him ways and means for promoting education in their city. After mature consideration, Abbot Fintan decided to open the college at Jasper in the following September (1889). It was first named "*St. Meinrad's Commercial Institute*," later the name was changed to "*Jasper College*." The college at St. Meinrad was to be reserved for ecclesiastical students only; the new institution at Jasper was to open its doors to all other students irrespective of calling and creed. Father Athanasius Schmitt, the present Abbot of St. Meinrad, was placed at the head of the new institution. An addition built to St. Joseph's rectory served as the first college building. When, with the increase of students, this became too small, Father Athanasius erected a brick building, which was ready for occupation in the early part of 1892. In September, 1895, Father Athanasius came to St. Meinrad as rector of the seminary; Father Bernard Heichelbech succeeded him as rector of Jasper College. To meet the demand of the ever in-

creasing number of students at Jasper Father Bernard added another wing to the college building in 1905. At present the institution is conducted as an accredited high school with an average annual attendance of about one hundred and forty students.

Though the building of the monastery had plunged the community deeply into debt, and the enterprise at Jasper was undertaken with no little expense, yet, in 1889, when Archbishop Janssens of New Orleans requested Abbot Fintan to open a seminary in his diocese, the latter did not refuse, for he ever trusted more in Divine Providence than in the dictates of human prudence. For him it was sufficient to know that the Archdiocese of New Orleans stood in great need of a seminary.

An extensive tract of land was acquired near Ponchatoula, Louisiana, and Father Luke Gruwe was sent thither to undertake the project, which prospered. But later on, it was found that this region was not well suited for monastery and seminary. For this reason, the institution was moved in 1901 to Covington in the same state. By 1903 the priory had become so prosperous and promising that it was raised to the rank of abbey. Father Paul Schaeuble, O. S. B., professed at St. Meinrad, was elected first Abbot of St. Joseph's Abbey. Father Luke was recalled to St. Meinrad to teach moral theology. For nearly twenty years he has been Prior at St. Meinrad. For a number of years past he has also been editor of the *Paradieses-Fruechte*, to which reference was made above.

The closing event of the year 1889 was the incorporation of St. Meinrad as an educational institution. The Articles of Incorporation were filed on December 30, 1889. The fifth of these articles empowers the institution "to confer de-

grees in the various schools and in the theological institute."

In 1891 the Central Direction of the Priest's Eucharistic League at Paris requested the Fathers of St. Meinrad to assume the general direction of the league in the United States until such time as the Fathers of the Blessed Sacrament should be able to establish a house in this country. Not much urging was needed to persuade Abbot Fintan to give his consent to an enterprise tending to further devotion to the Blessed Sacrament. Accordingly, Father Bede Maler became General Director of the Priests' Eucharistic League in the United States. In 1898 he was succeeded by Father Vincent Wagner, O. S. B. The general direction remained in the hands of the Benedictines at St. Meinrad until January 1, 1902, when the Fathers of the Blessed Sacrament took charge. During this period the league had spread into fifty-two dioceses, and the majority of the bishops of the country and hundreds of priests had joined its ranks. Conventions were held at Notre Dame University in 1894, and again in 1897, at Philadelphia in 1895, while general congresses were held at Washington in 1895 and at St. Louis in 1901.

Pope Leo XIII called all the Abbots of the "Black Benedictines" to Rome in 1892 to consult as to the best means of establishing greater unity and cooperation among the Benedictine abbeys. In response to this call Abbot Fintan departed in the early part of the year 1893 for Rome. After the conclusion of the General Chapter, he went on to Jerusalem in company with Abbot Frowin Conrad of Conception to attend the International Eucharistic Congress.

After his return from Europe Abbot Fintan's health began to decline. In the fall of 1895 he fell victim to a severe attack of influenza



"Mt Etzel in miniature" with St. Meinrad Abbey on the summit. The frame church at extreme right (built in 1858) stood near the log cabin in which the first monks dwelt.

which turned into pneumonia. Though he rallied from this attack, his lungs remained affected, and at the behest of his physician he sought health in the balmy climate of Louisiana and New Mexico.

During Abbot Fintan's absence death claimed several victims in the monastery. The first of these was the Abbot's lifelong, faithful coworker, Father Isidore Hobi. This zealous priest had filled almost every position of importance in the community, and had filled it well. He had been prior, master of novices, rector of the college, and for over twenty-five years rector of the seminary; at various times also he was pastor at St. Meinrad. In their high esteem for him the people often referred to him as "Good Father Isidore." During his last years he was much troubled with sickness, probably the result of the hardships of his earlier career. Well prepared for the final summons he died peacefully on March 12, 1895.

Just five months after the passing of Father Isidore occurred the death of Father Silvan Buschor, and on the following November 11 that of Father Roman Weinzaepfel. The latter was widely known for the persecutions he suffered for justice sake. This is not the place to give a detailed story of this victim to the seal of confession and of bigotry, of his year—or almost a year—in prison, and the pardon granted him by Governor Whitcomb at the request of the wife of President Polk. After his return to the performance of his priestly labors he was very active among the Germans in Vanderburgh, Posey, and Ripley Counties, organizing parishes and building churches and schools. But the desire to enter a religious order, which he had entertained ever since the prison doors had closed upon him, grew constantly stronger. His wish was granted when, on December 8, 1874, he pronounced his vows at St. Meinrad. From that day until his death at the age of 82, he led a quiet and edifying life as a religious.

In September, 1896, the distressing news came from St. Cloud, Minnesota, that Bishop Martin Marty had passed to his well merited reward. For ten years, 1879 to 1889, he held the arduous post of Vicar Apostolic of Dakota Territory. After the division of the Territory into the states of North and South Dakota, his vicariate was divided in 1889 into the dioceses of Fargo, N. D., and Sioux Falls, S. D., and he became bishop of the diocese of the latter city. With the vain hope that his health, shattered by his many apostolic labors, would be restored, he was, in 1894, transferred to the diocese of St. Cloud, Minnesota. Here, indefatigable as ever, he thought of no rest except the eternal, which came to him on September 19, 1896. The story of all he suffered for his beloved Indians is nowhere written except in the Book of Life. At

the time of his death about five thousand Sioux Indians had received the light of faith through his instrumentality. He is often called the "Apostle of the Sioux," and sometimes he is referred to as "Martyr to duty." St. Meinrad loves to speak of him as its founder, since it owes him a heavy debt of gratitude for placing the struggling community on the road to prosperity.

Abbot Fintan had seen all the early pioneers of St. Meinrad pass away, and he felt that he should not survive them long. His trip to the South had effected no cure. Since his attack of pneumonia, he had twice been at death's door. With Christmas, 1897, a rapid decline set in so that on the feast of St. Scholastica, Feb. 10, it was deemed prudent to administer to him the last sacraments. In the presence of the whole community he renewed his vows; then making a touching address to those present, he bestowed upon all his last blessing. On February 14 he was much delighted when Bishop Chatard came to pay him a visit, but hardly had the Bishop left him with the promise to return later, when the community was summoned to the bedside of its beloved father. His agony had begun; a few moments later, still sitting in a chair, he breathed his last in the midst of his spiritual children, who with saddened hearts were reciting the prayers for the dying. All who knew Abbot Fintan attest to his extraordinary piety and saintliness.

NOTE:—The last two of our pioneers to go to their reward were Fathers Chrysostom Foffa and Wolfgang Schlumpf. Both returned to Switzerland to end their days. The former died on June 2, 1899; the latter, on Aug. 1, 1904. In 1876 Father Chrysostom went to the Sioux Indians in Dakota, where he labored for some years; Father Wolfgang helped to found New Subiaco Abbey in Arkansas in 1878. He was prior for a time at the new foundation before going back to Europe in 1894.

CHAPTER XIII

ABBOT ATHANASIOS

The third Abbot of St. Meinrad (1898). — New buildings: Abbey Church (1899-1907); Library (1913); Seminary (1923). — Notable increase in number of students. — THE GRAIL appears (1919). — Indian missions. — Present status.

Two days after Abbot Fintan's death the chapter assembled and elected as administrator Father Athanasius Schmitt, rector of the theological seminary. The first duty of the new administrator was to notify all the chapter members, present and absent, of the day appointed for the election of a new abbot so that all might, either personally or by proxy, take part in the election. March 16, was the day set for this election. In the meanwhile incessant

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prayers were sent to heaven and Masses were offered to call down God's blessing on the important transaction.

On the morning of March 16th Abbot Frowin Conrad of Conception, Missouri, President of the Swiss-American Congregation, celebrated Pontifical High Mass. At 9 a. m. the members of the chapter marched in procession to the chapter hall where under oath they promised to cast their vote for the one whom they considered most fit. Their choice fell upon the administrator, Father Athanasius Schmitt. A solemn "Te Deum" in thanksgiving to God for the happy outcome of the election ended the ceremony.

After nearly two months had elapsed, the Holy See on May 12 confirmed the election. June 15 was the day fixed for the solemn benediction of the new abbot. The Rt. Rev. Francis Silas Chatard, Bishop of Indianapolis, celebrated the Pontifical High Mass and bestowed the abbatial blessing. Two sermons were delivered on the occasion. The sermon in English was preached by Abbot Ignatius Conrad of Subiaco, Arkansas, while Father Chrysostom Theobald, O. F. M., preached in German. Assistants to Abbot Athanasius were Abbot Innocent Wolf of Atchison, Kansas, and Abbot Frowin Conrad of Conception. Abbot John Nepomuc Jaeger of Chicago, Illinois, several superiors of other religious houses, and many of the regular and secular clergy were also in attendance.

The aim the new Abbot set for himself was not so much the beginning of new enterprises as the development and the stabilizing of those begun by his predecessors. True development, he saw plainly, must come from within. All exterior activity of a monastic community must flow from, and be guided by, a deeply rooted monastic spirit. Not that the interior had been neglected by his two saintly predecessors, on the contrary, it had been rooted deeply by them in the monastic soil. To unite the spirit of both his predecessors, to avoid excessive rigor on the one hand and too great leniency on the other, to stabilize the monastic discipline according to the lately introduced constitutions, was the chief aim of Abbot Athanasius.

True Benedictine spirit seeks its exterior complement in the solemn celebration of divine service. However, just as any tradesman may be hampered by lack of an appropriate workshop, so the monk in the "Opus Dei," to which, as the Holy Founder says, "nothing shall be preferred," may be hindered for want of a commodious church. The need of such a church, an abbey church, made itself daily more felt at St. Meinrad. Plans for a new church had been under consideration when Abbot Fintan died. Now Abbot Athanasius took the matter of church building in hand with youthful vigor. The plans already made were revised and elab-

orated so that the new church might serve as a parish church for a congregation of about 150 families; as a seminary church where several hundred seminarists might imbibe from the monks the liturgical spirit; and, above all, as an abbey church where the daily choir work of the monks, climaxed as it is on stated occasions by the solemn pontifical services, might be carried out in a convenient and appropriate manner.

While the plans for the new church were being designed in St. Louis by Brother Adrian, O. F. M., extensive preparations were made at St. Meinrad for the construction of the building: excavations were begun, stone was quarried, and building material was provided. The people of the parish showed great willingness to contribute their mite toward the erection of the church. Under the able direction of Father Benno Gerber, who is a link between the pioneers and the present,—having entered St. Meinrad College in 1860, the work of construction, characterized by traditional monastic thoroughness, was begun in the fall of 1899.

On the feast of the Assumption, August 15, 1900, the corner stone was solemnly laid by the Auxiliary Bishop of Indianapolis, Rt. Rev. Denis O'Donaghue, who had been a student of our college in the early days. The sermon on this occasion was delivered by the Rev. Joseph Dickmann, pastor of St. Mary's Church, Evansville.

The church was built in strict romanesque style of massive sandstone blocks, all hand-carved. The structure is 192 feet long and 72 feet wide. The choir of the church, the sanctuary included, is 88 feet long. Here the Divine Office is chanted every day. Beneath the choir is a spacious crypt.—Great care was taken to equip the church in every way for the worthy celebration of divine service. When the day of the dedication drew near, the choir members were given special instructions in the principles and the execution of Gregorian Chant as revised by the Solesmes monks. Early in the morning of March 21, 1907, after the chanting of Prime, Abbot Athanasius performed the dedication ceremonies in the presence of the community, the student body, and the congregation of St. Meinrad. At nine o'clock he celebrated Pontifical High Mass for the first time in the new church.

The story of the past twenty-five years of St. Meinrad is soon told. It has been a period of development in every direction. The church had scarcely been completed when the major seminary was fast becoming too small. A capable architect was now employed to draw up, not only suitable designs for a new seminary, but also to revise the plans of the whole complex of buildings. These plans called likewise for a

library, which was to include a chapter hall and a private oratory for the lay brothers; a new major seminary; also a new minor seminary that would accommodate 300 students. The library (107 by 30 feet) was completed in 1913 and the seminary (192 by 40 feet), in 1923. Both are of sandstone and concrete, which makes them fireproof. About 1923 an ever-increasing number of students began to flock to the minor seminary, so that in less than five years the attendance has more than doubled.* At the present writing, as we approach the seventy-fifth anniversary of our foundation, it is impossible to accept all who apply for admission to prepare themselves for the priesthood. This necessitates the speedy carrying out of our building program, according to which both abbey and minor seminary are still to be extended in parallel wings of 150 feet each southward and, where the printing plant and other shops now stand, to be connected by a third wing, running at right angles east and west a distance of 217 feet with a width of fifty feet. These three wings, each to be five stories high, will have a combined length of 517 feet. Moreover, besides erecting these additional wings, there remain numerous and extensive alterations to be made on the old buildings as well as other improvements about the premises.

The progress that was evident in the field of education is noticed also in other directions. The printing establishment, entirely devoted to religious and charitable work, has developed to the extent that it now employs from twenty-five to thirty hands. In 1919, *THE GRAIL*, a popular Eucharistic monthly, edited by Father Benedict Brown, made its initial appearance.

Missionary efforts are still centered mainly on the Sioux Indians. Here Fathers Pius Boehm, Ambrose Mattingley, Sylvester Eisenman, Justin Snyder, and Bro. Giles, are continuing the work begun by Abbot Marty. About 2500 Catholic Indians are under the care of these four priests, who also conduct boarding schools at Fort Totten, N. D., Stephan and Marty, S. D., with an attendance of nearly 500 Indian children. Here, as in other fields of activity, the need of men and money hampers the work, yet with unbaffled zeal the missionaries not only keep up the good work of their predecessors but seek to extend it.

As the need of more teachers in the schools increased, some of the more outlying missions and parishes, organized and attended by the

pioneers, were gradually relinquished into the hands of the secular clergy. Besides the four Indian missions in North Dakota and eight in South Dakota, twelve parishes—one in Louisiana and the remainder in the neighborhood of the Abbey—are administered by priests from St. Meinrad.

At present, seventy-five years after its foundation, the community of St. Meinrad Abbey numbers 142 members, of whom sixty-five are priests, nineteen clerics with six choir novices, forty-six lay brothers with six novices. The schools that are directed by the Fathers are attended by more than 500 boys and young men. Approximately 400 of these are preparing for the priesthood, while some 130 are enrolled in the high school department of Jasper College.

Since the advent of the Benedictines to St. Meinrad, thousands have come hither to receive an education. Many of these have attained success in the professions or as business men, but by far the greater number have become priests, of whom nearly 700 are now laboring in the vineyard of the Lord. Following in the footsteps of Bishop Marty, some half a dozen have also received episcopal consecration. Two others are mitred abbots.

Divine Providence has, indeed, visibly blessed the undertaking of Abbot Henry IV and the little group of monks he sent to our shores in 1853. The olive branch that they planted amid the wooded hills of Indiana has grown to a firmly-rooted tree which yields abundant fruits for the spiritual sustenance of innumerable souls. May this blessed fruit, germinated in the hermitage (Einsiedeln), the far-famed sanctuary of Mary, where once Meinrad, prince of the house of Hohenzollern, prayed, fasted, kept vigil, and winged his flight heavenward, continue for all time to be a source of nourishment to those who partake thereof.

An Afterthought

In the story just concluded reference is made to plans for buildings that are contemplated but not yet erected. These buildings, which are sorely needed, should form a quadrangle on the south. With present overcrowded conditions in dormitory, classroom, dining room, and elsewhere, admission has to be refused each year to a number of applicants who desire to prepare for the priesthood. It is possible that some of our readers and other good friends would like to share with us the merit of carrying on this noble work. Next to having a son in the priesthood is the merit of assisting someone else thereto.

"Man power" is another requisite for perpetuating our work. For this reason, boys and

(Continued on page 522)

* NOTE:—The increase in priestly and religious vocations in the diocese of Indianapolis is due in no small measure to the ardent zeal of a distinguished alumnus of our seminary, the Rt. Rev. Joseph Chrand, D. D., Ordinary of the diocese, in promoting frequent and daily Communion and fostering vocations.

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KWEERY KORNER

REV. HENRY COURTNEY, O. S. B., editor, St. Benedict's Abbey, Atchison, Kan.

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Rules for the Question Box

Questions must be placed on a separate piece of paper used for that purpose only.

All questions must be written plainly and on one side of the paper.

No name need be signed to the questions.

All questions will be answered in the order received. Send questions to THE GRAIL, St. Meinrad, Ind.

Would you please tell me if there is a medal or holy picture of Saint Apollonia, Virgin and Martyr, the patroness of toothache?—Omaha, Nebr.

Saint Apollonia was a holy virgin who was martyred about the middle of the third century. The Roman Church celebrates her memory on February ninth. She is popularly invoked against the toothache because of the torments she had to endure during her martyrdom. She is represented in art with pincers in which a tooth is held. See the Catholic Encyclopedia, Vol. I, Page 617. The editor of this column has seen a holy picture of the Saint. Just where such could now be obtained he does not know. Whether a medal of the Saint has ever been struck cannot be learned. It would be possible to have one struck, if desired. However, information concerning both picture and medal might be obtained from a large company dealing in ecclesiastical wares and church goods.

Where can one gain knowledge of the Benedictine Order? Where is the Order's College and Seminary nearest to New York City?—Middle Village, L. I.

The College and Seminary of the Benedictine Order nearest to New York City is Saint Mary's Abbey, 528 High Street, Newark N. J. Information concerning the Order can be obtained at that Abbey or from THE GRAIL, the magazine you are now reading.

What is the difference between the Catholic and Protestant Bible?—Ft. Scott, Kans.

The King James version of the Bible (Protestant) does not contain the Books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch and the 1st and 2nd Book of Machabees; parts of the Books of Daniel and Esther are also omitted.

Is it a sin to pray that one will not have a vocation to become a nun?—Paola, Kans.

Strictly speaking, such a prayer would not be a sin. But, how any Catholic girl could ever offer up such a prayer is beyond the editor of this column. A good Catholic girl would rather beg God to give her such a marvelous grace as the vocation to the religious life.

Can a very good Jew go to heaven when he dies?—New York City.

Yes. If a Jew is really sincere in his belief and lives in accordance with every teaching of his religion he will certainly be saved. The Catholic Church teaches that any man or woman who believes firmly—with no shadow of doubt—that the religion which he or she

professes is the one true religion and then lives up faithfully to every moral obligation imposed by that religion will surely be saved. Such a person does not belong to the body of the One True Church (is not numbered amongst Catholics as such) but that person does belong to the soul of the Church.

What are the correct times to say Prime, None, etc.?—Middle Village, L. I.

The prayers to which you refer are part of the Divine Office, the official prayer of priest and religious. The Divine Office is divided into seven parts: Matins and Lauds, Prime, Tierce, Sext, None, Vespers, Compline. The parts asked for in your question, Prime, Tierce, Sext and None, were formerly said at the First hour, Third, Sixth and Ninth—which the words really mean. Prime was then equal to our six o'clock in the morning. Tierce, nine o'clock, Sext, twelve o'clock and None, three o'clock in the afternoon. At present, these parts are said according to the needs and best arrangements of the persons or the communities—there being no set rule for the exact time of their recitation.

Is Limbo a part of Hell?—New York City.

Limbo is not a part of hell. In the Scriptures the word "hell" is sometimes taken to denote the next world; at other times, to mean a state of punishment and, again, a place of torment. In the meaning of the next world, Limbo was a part of hell. But your question implies that Limbo still exists and is a place of suffering. By Limbo we understand that place where the just, or those who were saved, from Adam's time to the Ascension of Our Lord remained, before they were admitted into Heaven after the Ascension. You may have in mind that Limbo and Purgatory are the same, but that is not the case; nor is Purgatory a part of Hell.

If a couple married in the Church had two Protestant friends stand up for them, did they commit a sin and does it affect the marriage? Was recently told it was a great sin but did not think anything was wrong at the time, for we had no one to tell us different.—New York.

Such a question coming from New York is truly a surprise. And your question is really one that should be asked of your confessor. It certainly is wrong to have non-Catholics act as witnesses of a Catholic marriage. But, before one can commit a great sin three things are absolutely necessary at one and the same time: namely, grave matter, full knowledge and complete consent. That means that the action itself must be of a serious nature, I must know that it is serious, and I must fully determine to perform that action. The very nature of your question shows that you did not know the seriousness of the matter. But, were you to come to confession to me I would surely ask why you did not know that such a thing was serious. The fact that the witnesses were Protestants does not affect the validity of the marriage.

Notes of Interest

From the Field of Science

—Speed in automobiles may not be much of a factor in saving time. A Chicago taxicab company conducted a test by starting two cabs simultaneously for a point nine miles distant over a main thoroughfare of the city. One cab travelled at top speed, and the other at a reasonable speed. The speeding car arrived at its destination only four minutes before the safety cab. To save only four minutes, dozens of lives had been imperilled, speed laws broken, traffic rules violated. Automobile hearses, much faster than the old horse-drawn ones, are also for the speed demon.

—'Welcome home' may be a slogan to the attempt to place the rubber plantations again in the western hemisphere. An American company is to develop over three million acres in Brazil for rubber plantations.

—Rubberized violins are said to rival the products of the old masters. The wood is treated with rubber latex before varnishing. The treatment is said to keep the wood permanently elastic.

—Amid all the talk of cheapness of water power for generating electricity, the words of Edison remind us that water power can never take the place of fuel in generating electricity. Two factors emphasized were the enormous first cost of the hydro-electric plant and the uncertainty of seasonable supply of water.

—Many an ordinary reader is acquainted with atoms and molecules in science; fewer, perhaps, with the later concepts of electrons, ions, and protons, as helping explain the constitution of matter. And now scientists are endeavoring to add very minute particles of matter called "photons," to explain certain light phenomena. These 'photons' are only a modified conception of Newton's light corpuscles. The continued division of matter into smaller and smaller particles, reminds one of Pope's words:—

The larger fleas have smaller fleas
Upon their backs to bite 'em.
These smaller fleas have other fleas,
And so *ad infinitum*.

To be a little more serious, one turns with relief from the many theories of matter so often propounded as the ultimate or last word, to the ancient but ever new theory of the Greek philosopher Aristotle, that all matter is ultimately made up of a universal substratum called prime matter, differentiated by a substantial form.

—A tonic is often prescribed for a person without the ordinary 'pep,' but to do the same thing for a plant appears new. Treatment of potatoes, for instance, with certain chemicals, has been found to hasten germination, increase the number of potatoes to the hill, and help regulate growth. Certainly plants and flowers appear to sleep, and the chemical works something like an alarm clock to rouse them.

—Science is endeavoring to find a use for everything. Bagasse is the name of the sugar stalks after

the syrup has been extracted. Formerly a waste, it is now used to make wall board for buildings. The refuse of old rubber tires, after the rubber has been removed, consisting of textiles, is now used to make chip board, a sort of paper board for boxes. Cinders are sold to make 'concrete blocks,' a mixture of concrete and cinders.

—The ultra-violet ray treatment for the human body has been found to have great effect on the human blood. The changes are so profound, that caution is necessary for proper treatment. The red blood cells, increased under proper dosage, are found to be killed by over-dosage.

—The X-ray photograph is nothing but a study in contrast of light and shadow, of denser and less dense bodies. Where the human body offers no such contrast, it must be supplied. To take a proper picture of the intestines, for instance, certain substances, opaque to the rays, must be taken by the patient. Recently methods have succeeded in visualising the spine and blood in animals. Rape-seed oil injected into the spinal column, or a certain preparation into the blood, will outline either the spine or the blood system. Whether such methods can be used for man, is still uncertain.

—The airplane is to be used to fight the mosquito. A mixture of 33 per cent paris green in an inert dust, sprinkled from a plane over marshy areas, is said to control the pest.

—The removal of impurities from smelted iron, has increased the use of this valuable article. Farm fences, for instance, which formerly rusted in a short time, will now last much longer.

—The leaning tower of Pisa, so celebrated in science as the scene of Galileo's triumph in demonstrating the laws of falling bodies, has been sinking vertically into the soft sediment on which it rests. The rate of sinking is only one millimeter a year, yet in the course of centuries this will prove dangerous. The celebrated tower is to receive a foundation of cement. But the tower will not be straightened out,—there is only one leaning tower of Pisa in the world, and it must stay so.

"APPLIED" SCIENCE

—Many a husband gives the wife a fur coat not for warmth but for quiet.

—The old-fashioned winter we just had, reminds one that it was old-fashioned.

—By the time sugar interests prove that candy is not fattening, plumpness will again be in style.

—The old-fashioned mother that often served prunes in the morning, now has a daughter with dates in the evening.

—The scientist, speaking of limits to space, may have the parking space in mind.

—Progress to the auto manufacturer means about eighty miles an hour. COLUMBAN THUIS, O. S. B.

Our Sioux Indian Missions

Conducted by CLARE HAMPTON

Our Sioux Indian Missionaries

Rev. Ambrose Mattingley, O. S. B. Mail, express, and freight to Fort Totten, N. D.

Rev. Pius Boehm, O. S. B., and Rev. Justin Snyder, O. S. B. Mail to Stephan, S. D. Express and freight via Highmore, S. D.

Rev. Sylvester Eisenman, O. S. B. Mail to Marty, S. D. Express and freight via Ravinia, S. D.

Our Missions

For some time past there seems to have been a great mission revival all over the United States, observes a priest writer, and anyone keeping touch with the various mission magazines and their activities, and their reports of lay groups laboring for the missions, will readily see that this is so. And yet, this awakening of Catholics to the needs of the millions of unbaptized souls still in the world, is but a small beginning—but a hundredth part of what it ought to be. For Christ gave us the command to “go forth and teach all nations,” and as yet only a few of them, a part of them, are taught.

We Catholics, having the precious gem of the true Faith in our possession, have allowed the sects, persons teaching Christ's doctrines in a perverted manner, to do more than we ourselves even think of doing. A basket going the rounds of a Protestant church of a Sunday morning, for the benefit of foreign missions, will come in heaped with greenbacks, and even large checks, (and this is told by one who knows) and their contributions are such that their missionaries are enabled to build fine chapels and schools and manual training institutions in the various countries to which they are sent; more than that, the missionaries have wives and children, and these all go along, the missionary receives a good salary, and a fine residence with every modern convenience to live in. Then, backed by the generous folks at home, from whom a constant stream of money is kept forthcoming through their central mission agencies, these sects are enabled to lure souls by gifts of groceries, clothing, and medicine, and this thing is happening even in our own United States, where the Indians, and poor Mexicans too, often in the press of poverty, forget the spiritual for the material. Too, they are unable to distinguish between the true Faith and the perverted one, and when it is a case of choosing between the gifts of the well-stocked Protestant missionary or those of the poverty-stricken Catholic Father, who is giving his life and his all, living on no salary at all, in tumble-down shacks, and offering mere sheds and barns for schools in contrast with the splendid substantial buildings of the Protestants—what would you? Even poor Indians and Mexicans can tell the difference—they will go with those who show them the fattest gifts.

They do not know; their intellects are dulled by years and years of the same dull poverty and want, and the hand of time has drawn the story of their hard lives on their very faces! Small wonder that they lift their weary heads and drag their tired feet toward those who offer them the best relief from their misery. The proselytizers are energetic, eager to win away these poor ignorant souls from the true

Faith—especially in the case of Catholic Mexicans and Indians—it is their delight to make a conquest from the Catholic Church—they feel it is a triumph. While, if our Catholic people were more eagerly alive to the wants and needs of these thousands of neglected souls, our missionary Fathers would receive a stream of alms which would enable them to assist the poor materially, and thus draw them to the bosom of Christ in the Catholic Faith.

Story of Indians a Sad One

All those of us who have studied United States history, know about our native Indians, how they have been driven farther and farther back into the wilderness and unprofitable lands, how valuable lands and forests owned by the various tribes were wrested from them, bought for a song, perhaps, or relinquished in lieu of a promise of big money which never materialized. “The Indian is poor and ignorant,” they say, “you can never make anything of him; he is nothing but a foolish child.” Ah, yes, poor, simple children of the soil, unused to the crafty ways of civilization, simple of heart, and not knowing the value of things according to the white man's standard, they have been pushed back into the barren wilderness, and appropriations which are occasionally made by the Government for them, are wasted or lost in unaccountable ways, and never reach the persons they were meant to benefit.

So it is up to us Catholics out in the States to do all in our power to back our missionaries, so that they may constantly take in more children into their schools, and thus finally organize the entire Indian people into a law-abiding, educated group, which will in time be able to hold up its head and maintain itself with the rest of the civilized world.

Immaculate Conception Mission

Father Justin writes: “Christmas was, as usual, a big event here for the children. A large crowd of Indians attended the program which was given on Christmas Eve. The children had been practising for weeks,



DEDICATION OF OUR LADY OF SORROWS CHURCH
FORT TOTTON, NORTH DAKOTA

and the program was very good. The play was followed by the Christmas tree, and then followed the noise from the various horns and toys, and shouts of delight from the children. A large crowd of Indians went to confession and all received Holy Communion at the midnight Mass. No matter how cold and stormy the weather, or how far the distance, they are always here for Christmas, and I am sure that everyone remembered in Holy Mass and their prayers, the generous benefactors who make it possible for their children to be housed, fed, clothed, and educated here in our mission school.

"A few days after Christmas, the flu overtook our mission. I was kept in bed myself for about two weeks, over half the children that remained here for Christmas vacation were down in bed, and those that went home nearly all got it at home and are not yet back. One little girl, just six years old, took pneumonia and died. However, before she died, her father had her baptized and she received her First Holy Communion. About half the Sisters had it too, and there is still much sickness both here in school, and on the Reservation as well. We have had quite a lot of snow, and last night we had a blizzard, a bitterly cold wind, and lots of snow."

Don't forget to send Father Justin a small donation (or a large one, if you can) for a new oven, so they can replace that old, burnt-out one. A new one will cost \$90. They have been needing it for a year or more.

Beadwork

Beautiful woven necklaces, \$1.00; Pin cushions, 75¢ each; Doll moccasins, 25¢ for small ones, 50¢ for 3-inch; Flower holders, 50¢; Napkin rings, 25¢; Pretty, woven, bead bracelets, 50¢ each, something new; A few tea towels left, nicely embroidered in kitchen designs, 25¢ each.

Seven Dolors Indian Mission

Father Ambrose writes that the generous hearts of our readers did much to make the Christmas season a happy one, and he wishes to thank all those who sent clothing, toys, and candy to his mission. Through this generosity, he was able to provide every child on the Reservation with some little gift to remind him of the Great Day. Many were the "charity boxes" received, and the loving hands that prepared them will draw down great blessings from Heaven, for many a grateful prayer went up from innocent child hearts on that happy day, and the Lord loves those who are good to His poor.

"On Christmas Day," continues Father Ambrose, "we had an early High Mass in our church of Our Lady of Sorrows, and at 9:30 the second High Mass was had. The choir of Indian boys and girls did very well under the able direction of one of our devoted nuns. From there I proceeded to St. Jerome's Church for the third High Mass. There the singing was furnished by an adult choir of Indians, who had been trained in years gone by, by the late Venerable Father Jerome of happy memory, and the good nuns. Some of these Indian men and women were well advanced in years, but they rendered the Latin of the Mass with such precision and devotion, that I could not but reflect on the painstaking that must have attended the efforts of the devoted Sisters in the early days of the mission, when they had such crude material to work with. Like Father Jerome, many of these nuns have gone to their reward, but their works live on, a deathless monument to their devoted memory.

"Next day I went to St. Michael's mission to have Mass and the Christmas tree celebration. It is here the new Little Flower School is situated, and many were the wistful, longing glances cast by the children and fathers and mothers at the empty, uncompleted building.

May the Little Flower let fall more roses plucked from the Garden of Charity, so that her school may soon be completed. During the Mass at St. Michael's I was much surprised to hear the lovely Christmas hymns rendered by the choir in four voices. What consolation it is to see how these good people respond to the efforts made for them! The singing reflected great credit on their instructors.

"The tree was in the assembly hall near by, and here, too, the charity boxes helped cheer up many hearts with their good contents. Afterwards, all the little tots came forward and wanted to kiss the waxen image of the Little Jesus, which they accordingly did. Then the blessing was given with the image.

Liturgical Jottings

(Continued from page 485)

pain which racks the tender heart of Holy Mother Church. During this whole month of March she is engaged in contemplating the passion and death of Jesus Christ, her Divine Founder and Head. And since it makes her sad to ponder over the indignities, not to say cruelties, inflicted upon her Lord and Master, it is with reason that exteriorly she appears sorrow-laden and in tears.

THE SPIRIT OF THE LITURGY

If we stop at the mere appearances, we shall never arrive at the true spirit of the liturgy. The words of the Psalmist: All the glory of the king's daughter is within (Ps. 44), may be applied to the liturgy, which, as a recent writer says, is but "the principal manifestation and vital expression of the inner life of the Church." Our full appreciation of liturgical functions must not consist in merely halting to admire the outward ceremony or action, and in going no farther. To be a full and perfect appreciation it must feel fully satisfied, and that satisfaction will be attained only when we have succeeded in piercing the exterior shell of appearances and have reached the very soul and core of the liturgy—the interior life of the Church. We might sum up the teachings of whole volumes on the liturgy in a single sentence: The liturgy is the life of the Church and the life of the Church is the life of Christ. The natural and logical deduction from this statement is that the *liturgy is the life of Christ*. To some people this may sound strange, but it is true nevertheless. Of course we do not have in mind here the physical life of Christ; His mystical life is meant, but be it remembered that the mystical life is no less real than the physical life. Through the liturgy Christ lives in each one of His members; and we are His members because we belong to His mystical Body, the Church. Therefore, when, during this holy season of Lent, the Church represents to us the Passion of Christ, she does so with the hopeful intention that each one of us, His members, should compassionate our suffering Head by voluntary works of mortification and penance. Foremost among these pious practices to be specialized in during Lent is the daily attendance at Holy Mass and the frequent reception of Holy Communion.



AGNES BROWN HERING

MY DEAR BOYS AND GIRLS:—Did you ever stop to think of the wonderful opportunity that Pontius Pilate had of doing something great for God, and of how he failed because of human respect? By "human respect" we mean, not to do one's duty through fear of offending someone, or you fear someone will make fun of you or talk about you.

Pontius Pilate was the governor in the land of the Jews. When Our Lord was brought to him, Pilate really wanted to set Him free, but he feared the Jews would be displeased. In order to satisfy them Pilate ordered Our Lord to be scourged. He thought that the Jews would then not ask to have Him crucified. But the Jews were not satisfied. So Pontius Pilate told them that he would release to them either Our Lord or Barrabbas, who was a robber and bad man, but the Jews demanded that this bad man should be set free.

Pontius Pilate was afraid of losing his position as governor if he refused the Jews what they demanded. That was human respect. So you see it was because he feared to lose earthly honor for himself that he sacrificed heavenly glory that might one day have been his. Perhaps some of us, were we to think seriously about it, would see how we too, like Pilate, lose chances of doing something fine for God because we are afraid of what people may do or say. That is human respect too. Much good has been left undone because of human respect. Is there anyone of you that has never acted through human respect?

Isaac and Nathan were two little boys who lived at the time that Our Lord was crucified, which was long long ago.

"My uncle Joseph of Arimathea is praised wherever he is known for his goodness to the poor and sick," said Isaac to Nathan.

"Yes," answered Nathan, "I have often heard my father speak of him, but wasn't he afraid that he would be killed for allowing the dead Prophet to be buried in his own tomb?"

"Well," Isaac answered, "Pontius Pilate knew of the good deeds of my uncle and that was why he was so willing that the Body should be taken down from the Cross and buried in his tomb."

"I am sorry that the Prophet is dead," said Nathan after a moment. "I thought that He was the Great Redeemer about whom we have heard so much, but now He is gone and can do no more for us."

"Even though many of the big people hated Him, most of the children loved Him," answered Isaac. "If we are quiet and pray, perhaps we shall not be disappointed."

Will someone who reads this please write and tell the Children of the CORNER just how long Nathan and Isaac had to wait until they knew for certain that the crucified Prophet was the promised Redeemer?

March, March, with wind and rain,
You're full of bluster, that is plain;
A day of spring,—then winter again.—A. B. H.

Little pussies on the willows
Growing by the creek,
Tell me truly what you eat
To make your fur so sleek.

Do you drink a pint of milk
And count your calories, too?
Do you eat cereal every day,
Or, pray, what do you do?

A. B. H.

BIBLE VERSES

He that hideth his sins shall not prosper; but he that shall confess and forsake them shall obtain mercy. Render to Caesar the things that are Caesar's, and to God the things that are God's.

He that oppresseth the poor, upbraideth His Maker, but He that hath pity on the poor, honoreth Him.

Peter said to Him, although all shall be scandalized in Thee, yet not I.

He that walketh with the wise shall be wise, a friend of fools shall become like to them.

The fruit of a just man is the tree of life; and he that gaineth souls is wise.

He that giveth to the poor shall not want; he that despiseth his entreaty shall suffer indigence.

Amen I say to you, as long as ye did it to one of these least brethren, ye did it to Me.

Let him that thinketh himself to stand take heed lest he fall.

He that followeth justice and mercy, shall find life, justice and glory.

If we say that we have no sin, we deceive ourselves and the truth is not in us.

Get wisdom because it is better than gold; and purchase prudence because it is better than silver.

A man that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet.

The Lord is far from the wicked: and he will hear the prayers of the just.

SAINT JOSEPH'S JOY

What joy was thine, dear Saint, to hold
The Infant Savior to thy breast;
What happiness for thee to know
Thy dwelling by Our Lord was blest.

Thy life was then a sweet delight;
Thy labor welcome, too.
The task performed for those we love
Is easier far to do.

So teach us, Blessed Joseph dear,
That we may grow in love,
And loving God may love all work
That's done for Him above.

ALICE ROSE CARR, in *St. Mary's Chimes*.

Steps to the Altar

DOM HUGH G. BEVENOT, O. S. B., B. A.

27. Into the Deep

Happy the eye that scans the sea
As, self-revealing, it expands
From sunrise-shores to sunset-lands
To gird the earth in ecstasy!

Thus rules the Church in every clime;—
Yet hath besides her hidden deeps
Where she her pearls and coral keeps
In peace-hush of the pulse of time.

Here are the runes of early faith
Still sculptured on the Ages' Rock;
Nations may rage and storms may mock,—
No ripple doth the deep rest swathe.

Gone is the sunlight of cold day,
Replaced by phosphor-lights of love;
No glimmer pierces from above
Save the Star of the Sea's pure ray.

Humility, humility!
Thou art the cloister's pearl of price,
Talisman 'gainst the proud world's vice
And thousand-fashioned vanity!

The Story of St. Meinrad Abbey

(Continued from page 516)

young men who feel that they might like to devote themselves to the service of God and of Our Blessed Lady of Einsiedeln, in the Order of St. Benedict at St. Meinrad, either as priests or as lay brothers, are invited to correspond with us.—EDITOR.

St. Meinrad Historical Essays

The publication of the first series of Historical Essays in May, 1928, has called forth a great deal of favorable comment, oral, written, and printed—urging the continuation of this kind of work. *St. Meinrad Historical Essays*, Number 2, is nearly ready for the press and should be in the hands of the subscribers by April 15. In undertaking this work the Seminarians are depending on the support of the Alumni, of all friends of the Seminary, and of all who are interested in the advancement of the priest-to-be. The second publication will carry 96–100 pages. As a prospectus we are now able to submit the following: Father Isidore Hobi, O. S. B.; Toleration—Our Guiding Principles; Acadia and her Exiles; St. Meinrad Seminary Unit of the Catholic Students' Mission Crusade; Principles of the Medieval Guilds; The Centenary of the Leopoldine Association; Motu Proprio on Church Music and our Seminaries; "Chris-

tians and Spices"—the Motives of early Expeditions to America; Our Baptismal Rite in the Fourth Century; The *Aeterni Patris* of Leo XIII; The Vernacular Scriptures in Pre-Reformation England. 7 or 8 of these essays will be selected. To these will be added a complete list of our living Priest Alumni, a Seminary chronicle, and an obituary list.

As there will be no surplus copies printed, we urge that subscriptions be sent in without delay. Subsequent publications will appear semi-annually. Price, 50 cents the copy. Address all communications to *St. Meinrad Historical Essays*, St. Meinrad Seminary, St. Meinrad, Indiana.

Book Notices

A book that must be welcome to all lovers of the Divine Office, and one which fills a real want, is "A Dictionary of the Psalter," by Dom Matthew Britt, O. S. B., with a preface by the Rt. Rev. John B. Peterson, D. D., Auxiliary Bishop of Boston. (8vo cloth. Price \$4.50 net. Benziger Brothers.) The book contains the vocabulary of the psalms, hymns, canticles, and miscellaneous prayers of the Breviary Psalter. A comprehensive introduction of eighteen pages precedes the Dictionary proper. Here some of the difficulties arising from the Latinity of the Vulgate text and from the Hebraisms so numerous in the Psalter are cleared up. The reading of this introduction is well worth the while since thereby the further explanations become the more intelligible. Then there follow the definitions of 2700 Latin terms (requiring 299 pages) arranged alphabetically from "a" and "ab" to "zona." These definitions are very complete and nicely coordinated and subordinated whenever the word is used in different senses in the Psalter. If the term has a Hebrew or a Greek shading, attention is called to the fact and the proper exposition is given. As often as the text containing the expression differs in the original from that of the Vulgate both meanings are stated. Practically each definition is illustrated by one or more examples from the Psalter. Occasionally interpretations of leading commentators are added so that the work becomes a practical commentary on the Psalter. This Dictionary steers clear of the too scientific technicalities and thus adapts itself the better to all, but especially to the busy priests, to the members of the sisterhoods, and to seminarists and novices about to be introduced to the treasures of the Breviary. May they all take advantage of this rich storehouse of learning—the fruit of so many years of labor—in order to render the recitation of their daily Office more intelligible, more consoling, more devotional, and more fruitful, and thus make it a duty truly appreciated and loved. A. S.

"My" Mass—translated from the French of Abbe Charles Grimaud, by the Rt. Rev. Mgr. James F. Newcomb, P. A., J. C. D., with a preface by the Most Rev. Michael J. Curley, Archbishop of Baltimore. (Price, \$2.00 net. Benziger Brothers.) The object of this book is to convince the faithful that they are more than mere spectators at the Holy Sacrifice of the Mass; that theirs is a privilege of taking an active part in the sublime celebration of the Holy Mass. If people can be brought to realize this consoling truth, there will be fewer to miss Mass on Sundays and more of the "pious" ready to crowd our churches on week-days. Now this work, by stressing the Christian's actual membership in the mystic body of Christ, shows that where the Head offers and is being offered, the body likewise with its
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Conducted by CLARE HAMPTON

The Alluring Path

CHAPTER VIII—THELMA'S VISIT

(Continued)

A WEEK passed, the new servants came, but were unsatisfactory, and she dismissed them within a few days; again there was a wait of a few days until the agency found exactly the kind she desired. Ted had not written her a line, and she secretly felt a little peeved at this, wondering all the time how long he intended remaining. She had not written him upon her arrival, and counted upon her silence to send him home sooner than anything else. But now she began to feel to her dismay that she had been mistaken. At length, when two weeks had gone by and there was neither letter nor Ted, her heart secretly sank, and the loneliness began to be unbearable. Yet her pride still forbade her doing anything about it, and she went about wearing a smile to her friends, but inwardly miserable.

She could not leave until the house was in irreproachable order, and the new servants were clicking with clockwork precision, and so she began to cast about among her friends for someone who could spend a few days with her. But it seemed that there was no one she cared particularly to have about for any length of time, until she suddenly thought of Thelma. Of course! What a treat it would be to her? Dear old careless, irresponsible Thelma would be just the person to soothe her soul until her husband made up his mind to get over his sulks and return—Thelma, whose soul longed for beauty and lovely surroundings, yet who was obliged to be content with the drab and the tawdry. She was a true friend, Lucilla thought, truer than many of her fair-weather society friends. So she hastened to call Thelma's number on the telephone.

"Why, you dear, fussy old house lady, to be sure I'll come!" replied Thelma happily. "That is, if you don't mind having such a messy, lawless sort of person as myself in your exquisite home."

"Oh, you won't find it exquisite just now; we're in the throes of housecleaning, and that is why I asked you; to get the tension off my mind. The curtains are down and the rugs up, but I hope you will excuse that."

"Oh, that won't bother me; you know I'm not accustomed to such superfluities down here, so I won't miss them at all."

"Superfluities is right, my dear; they are only dust

catchers, but what is one to do? By the way, what have you been doing while I was gone?"

"Oh, nothing, or next to nothing. The same old story; a dab here and a dab there—just about enough to keep Thelma from falling apart." And there came a merry laugh over the wire, in which Lucilla joined.

"Thel, you're incorrigible. Well, when may I expect you?"

"Oh, I can be there within the hour if you want me very badly. It won't take long for me to throw my two or three rags together and taxi down there. You'd better tell the maid who I am, or she might think I'm the new wash lady."

"Ah now, you go on—or maybe you're fishing for a compliment—"

"Maybe I am—you're the only one ever gives me any. Well, we can scrap better face to face, so I'll be right over. Bye-bye!"

Two hours later, they were in each other's arms down in the lower hall, and Howard, the new maid, trim as a doll and trained to the nth power, eyed Thelma's rather battered suitcase askance, and took it up to the room that had been prepared for her. She was attired in a new ensemble, with small, tight hat to match, and Lucilla hardly recognized her.

"Like my new Poiret?" she asked as Lucilla eyed it admiringly.

"You're stunning in it! Just get it?"

"Indeed yes; an hour ago. Just closed my eyes and spent—all of \$7.98 down Silberman's basement store—" then she suddenly clapped her hands to her mouth and looked furtively to all sides. "Do your walls have ears here?" she whispered. "I wouldn't have the servants look down on me for worlds—or on you, for having such a ten-cent-store friend." Then she burst into a titter. "Did you see that maid look at my valise? Cil, I should have stayed at home; I'll disgrace you here!"

"Now look here; if my maids don't like you, they can leave, see? I like you, and that's all that counts, isn't it? Besides, it's my house and if anyone doesn't treat you right around here, just let me know, will you?" Thelma was pulling off her gloves and stuffing them into her bag.

"Shhh! Don't you say a word; I don't blame the girl! Wait till she sees my trunk!" She pulled off her hat and released her wealth of glorious red bobbed curls. Lucilla came closer and peered at them.

"As I live! What's that I see?" Thelma simulated panic.

"What? Where?"

"Where did you get the 'silver threads among the Titian'?" Thelma placed her hand on her breast and sighed with relief.

"Oh, is that all? I declare, you had me frightened. New crop again, I guess. Though I had them all pulled out."

"Tell me, what is a young lady of your age doing with white hairs—or have you been lying to me and are you a young lady of uncertain age?" Thelma glared at her friend with mock ferocity.

"Say, if you weren't a woman and I were a man, I'd—I believe you got me down here for a sparring partner, didn't you. But I declare—you are looking a bit peeked and worried, did you know it? I'm sure I don't see what about, with this palace to live in and all; now with me it's different—I get my grey hairs in glorious combat—with the everpresent wolf at the door."

"Then you should be in perfect condition; I admit I do need someone to spar with a bit. Do I show it as plainly as all that? Come; let us go up to your room." So they went up the stairs to the only guest room which did not seem to be totally dismantled.

"I had Annie fix up this room for you in a hurry. She'll have the curtains up for you by this afternoon. Now come, sit down and tell me all about yourself. What have you been doing while I was gone?"

"Oh, getting rid of Freddie Evers, mostly. He's a perfect pest."

"Thel, mark my word; you'll marry him some day yet."

"Cil, don't be foolish! I'd have to have a total revolution of feeling."

"Well, it's *been* done. Persistent perseverance wins, you know."

"Not in my case. Now he's off on a new tack; wants me to take instructions from Father somebody or other. He's been talking religion to me every day for a month now; wait till I show you what he gave me. It was my birthday, you know, and he insisted that I wear this every day. I decided to bring it along in and give it to you." She fumbled in her handbag and brought out a small leather case which she opened to Lucilla's view. It was a gold scapular locket and chain, a most exquisite and dainty thing, lying there glittering on a bed of pink velvet.

"Oh, Thelma, how lovely!" cried Lucilla taking it out and admiring it.

"Want it? You can have it. I don't wear such things."

"Why not? Do you know it will bring you great blessing to wear it. Besides, Freddie might be hurt if you gave it to me." Thelma thrust out her lower lip and made a gesture of scorn.

"Oh, him? You can't hurt him; he's as tough as adamant. The things I've told that boy would have driven anyone else away long ago. But he's so pig-headed and thick-hided, he cannot seem to take a hint when you give it to him, no matter how broad you make it."

"Poor Freddie!" sympathized Lucilla. "He's really a very earnest boy—worthy of some good girl's love," Thelma laughed.

"Then he's not worthy of mine, because I'm far from good."

"You're as good as gold, Thel. Don't I know it?"

"It's good of you to say it, Cil. I've often wished I were better, but it's such a hard job to reform. But did you know Freddie sold one of his pictures last week?"

"No! Did he get a good price?"

"Nine hundred dollars—he came flying up to me with it and thought it would be enough for us to marry on."

"The poor fellow!" sympathized Lucilla. "And your heart still remained adamant?"

"He wanted to show his confidence by giving me the money to take care of, but I sent him packing. Fancy me taking care of nine hundred dollars! I wouldn't have nine cents left by the end of the week!" And she burst out laughing.

"That shows you are genuinely good, Thel. An unscrupulous person might have done otherwise."

"I might have kept it for him at that; but why should I? There are plenty of banks, and besides, that might be giving him false hopes."

"Why don't you accept him, Thel? You might do a great deal worse." But Thelma shook her head.

"I haven't met the man yet that I feel I could marry. But when I do—"

"When you do, you'll fall deep and low, eh?" supplemented Lucilla.

"You said it."

"Had any luck in your own line?"

"Oh, a couple of miniatures for Mrs. Rayle—copies of old daguerrotypes of some ancestors of hers. Then I sold one of the Chinese urns I decorated, and did some room decorating for another woman. Mrs. Olian brought her, and she wanted to know if I couldn't trim up her music room for her. She had it done in old rose and cream, panelled, and wanted one of the old masters painted on each panel, with a lot of cupids and musical instruments and scrolls and flowers—you know the sort of motif." Lucilla nodded.

"And did you finish the job?"

"No; the children were taken down with the whooping cough, and I was promptly banished by the doctor's orders."

"Too bad! How much had you done?"

"Well, I'd finished the pictures of Mozart and Beethoven, and begun Haydn, but had to quit in the middle of it. The doctor would not hear of my remaining, though I was not in the least afraid for myself. But she was kind enough about it; said if I needed any money, to be sure and let her know. As if I ever needed money!"

"Whooping cough lasts eighteen weeks, did you know that? Nine weeks coming and nine weeks going."

"Merciful heavens! Then I'm sunk! I thought it would be a mere matter of two or three weeks or so. I never will get the job done. I wonder if I couldn't persuade her to smuggle me into the house without the

doctor's knowledge. A lot of things can happen in eighteen weeks, you know."

"They surely can. You might even be married by that time."

"See here, now! Are you anxious to see me in double harness? I believe you are jealous of my single blessedness."

"I might be if I didn't have Ted."

"Say, I'm just dying to meet this wonderful Ted of yours."

"You shall—if you stay long enough."

"Long enough! Why, won't he be home this evening?"

"Oh no; I didn't tell you he is still in the mountains, did I?" Thelma opened her eyes wide.

"Is it possible? How can he bear to stay away from you?" Lucilla shrugged and smiled a rather wan little smile.

"I don't know, but he's bearing it." Thelma looked at her friend penetratingly and then took her by both arms.

"Cil, don't tell me you quarrelled and left in a huff?" Again the wan little smile.

"How did you know? We had a little difference, yes. It was my fault, and I'm paying for it now."

"Well, why suffer? One word from you would bring him, I know." Lucilla's eyes grew a little hard.

"But he shall not have that little word. He shall come when he is good and ready!" Thelma lifted her brows and then shook her head.

"So that's how the land lies. Just a lover's quarrel, that's all." And she took out her cigarettes and selected one. "Mind if I smoke? It's all right," she continued, lighting her cigarette, blowing out the light, and placing the hot match carelessly on the polished walnut dresser top. Lucilla with a smile quickly took it up and placed it in a tray. She knew her Thelma. "It's all right—just a lover's quarrel, but mind you don't stretch it too far. Remember the crack in the wall that weakened the dam and flooded the town." Then she pressed Lucilla's hands in her own fervently. "You don't mind my speaking like that, do you, old dear? You know Thelma—liable to say most anything. But Ted must be a very wonderful sort of fellow from what you've told me of him, and, knowing you as I do, it would be too bad to have anything happen between you two."

"No, I don't mind a bit—from you, Thel. But come, let me pull out those gray hairs for you. You're too wise for your age. That's why they come." And they both laughed, the tension relieved.

"Anne Gordon says I'm crack-brained, and those are weeds growing out of the cracks. And perhaps she's not so far wrong, either."

"Just what are they from, anyway?"

"Oh," she replied nonchalantly, tapping the ash from her cigarette into the dresser tray where Lucilla had placed the match, "worrying where my next meal is to come from, I suppose, and inventing arguments to dampen Freddie's ardor, and, well—perhaps our own little nip and tuck match on the morning after the party. I admit I grieved a lot about that. And, of

course, there are a lot of other foolish, pestiferous reasons."

"Poor Thelma! Now you take my advice and stop trying to ruin that perfectly gorgeous head of hair you have, will you? Now, I am going to leave you to your own devices for awhile—I warn you, I'll have to do that quite often during your stay, but you won't mind, will you?" Thelma waved her hand.

"Shoo! Don't mind me. I'll see if I can find a few more things about the room to burn holes in with my cigarettes, and—I'll mind the cat for you awhile if you have one."

"Unfortunately we have no such luxury. But they have a wonderful Persian next door. I'll borrow him for you if you like."

"Don't you dare! I hate cats!" And with a ripple of laughter Lucilla went to her own room to write some letters.

Two hours later, she came out and knocked on Thelma's door, her hands full of sealed envelopes.

"Gracious, I have writer's cramp. I ought to have a typewriter at home here. I've tried to answer all my mail at once. And I almost forgot. I've an appointment at four to fit some gowns. Want to go along?"

"Don't mind if I do."

(To be Continued)

Our Frontispiece

Christian art loves to depict Christ and the Baptist as children playing together. The Scriptures are silent on such companionship. Of their youthful years the Evangelists record only their first meeting though both were still unborn, when Mary visited her cousin Elisabeth. Through His Mother's voice Jesus greeted John and cleansed him from the stain of original sin. And the child in Elisabeth's womb responded to this greeting by leaping with exultation. It seems but natural that John would later seek out the Savior Who had so signally favored him. "With what haste," says Father Faber, "would not St. John press into the presence of Jesus, his soul bounding with the exultation of his sinless sanctity, his heart overflowing with the exuberance of speechless gratitude, feasting his eyes on the beauty of that Face, while the mother's accent in the Child's voice thrilled through his whole being, like the keen tremulous piercings of an ecstasy!" With what real affection must Jesus not have reciprocated the ardent attachment of St. John! What was the magnet of this mutual attraction, the bond of this divine friendship? It was the virtue of purity, innocence, stainlessness. For the Holy Ghost tells us in the Book of Proverbs (22:11): "He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend." It is during the Lenten season that we strive to draw nearer to our Divine Friend by aiming at purity of heart and life, by detaching ourselves from creatures in order to find the Creator, by severing the fetters of our carnal lusts that our soul may soar aloft and rest in God.—P. K.



Dr. Helen's Consulting Room

HELEN HUGHES HIELSCHER, M. D.



Dr. H. "Well, Mr. Rackham, you came back to hear more about cancer?"

Mr. R. "I did come. This here cancer is a terrible thing. Jim Duffy, and he as big and as strong as an ox, has it. He's at death's door with it, and it just began with a little scab on his lip. He belittled it, and when the doctor told him it was cancer, he belittled the doctor, and now he is so afraid that he is going out to Montana to somebody out there that they say has a great cure for it."

Dr. H. "And so it goes. The people never seem to get any sense about disease."

"To-day we will talk about the cause of cancer of the lip, for if we knew the cause, we might in a measure avoid it. A great doctor (Sir Arbuthnot Lane) has said that 'No cancer ever started in healthy tissue,' so we will think of the causes that may tend to make the tissues of the lip unhealthy. The lip is the margin between two different kinds of cells:—those of the soft, reddish mucous membrane, and those of the whitish skin that covers the body. There is probably a sort of instability in the cells where the two come together and in some degree interchange their natures. Again, the lips are used for purposes they were not intended for, as holding things when both hands are occupied, and holding a warm pipe stem or a cigar for several hours of the day. The fact that women escape this form of cancer to a much greater degree than men, would seem to be due to the fact that smoking is not so common among them. It would not be surprising if the common use of the lip stick, which is more or less irritating to the tender mucous, would produce a terrible harvest of cancer of the lip. The occurrence of the so-called 'cold sore' may well be a predisposing cause to the 'unhealthy tissue' from which cancer springs, and the biting of the lip under strain, either mental or physical, may be a contributing cause. None of these things are put forth as 'the cause' but are mentioned to show that they may contribute to an unhealthy condition of the tissue and to warn you that the lip is a very tender structure, and should always be treated with gentleness and care."

"The treatment is simple. The disease is always a surface disease at first. The removal of the patch of tissue that has taken on this strange activity or growth is all that is necessary. If time is allowed it, it will burrow into the tissues and be carried to the adjacent glands, then these glands must also be removed."

"There are several ways of removing this tissue, but what measure you adopt is for the surgeon to decide. The different stages of the disease call for different treatment, but of one thing you may be well assured, that there is no trick about the cure of cancer, and that travelling to this place or that is a loss of time. The plasters, which your fathers and your grandfathers heard of, were composed of caustics, very often arsenic

and they would cure any cancer that was still a surface cancer, by destroying the tissue so that it sloughed out. The same end is attained by the surgeon's knife. The use of radium is on the same principal, that is, the destruction of the cancer cells.

"We will continue this talk about cancer in our next lesson."

QUESTION BOX

E. G., Kansas.—I wish you would tell me what to do in case of burns or scalds in the home, while we are trying to get the doctor.

Ans.—Burns and scalds in the home are the most frequent of all accidents and a whole volume could be written on the subject.

We will talk only about "prevention" and treatment. Never set a vessel of hot water on the floor when there are children around. Never set a pan on the stove with the handle turned out, if there is a child in the house that might grasp it and spill the contents over itself. Teach children not to fear fire but to understand it. Teach them what matches are and their danger.

Have a place in your house where there are first-aid appliances. See to it that everyone in the house knows where this place is, and that the older children know the use of the things in it. Teach children that if their clothes catch fire, that the fire must be smothered. Their first thought should be to smother it. Water thrown on the person is good, a thick coat rolled about them is good. The mother's skirt slipped off and rolled about the child has often saved a life; a coat jerked off and used in the same way will smother the fire, or a rug snatched from the floor. If out in the field, where there is nothing at hand, dirt or loose sand can be used. This is often done in case of automobile fires. Never run, for running only fans the flame. Never try to strip off the burning clothing this only gives the fire more chance. The treatment will be taken up in the next number.

Devoutly we adore Thee, O hidden Deity!

Free me, O beauteous God, from all but Thee;

Sever the chain that holds me back from Thee;

Call me, O tender Love, I cry to Thee;

Thou art my all! O bind me close to Thee.

—Shapcote.

Book Notices

(Continued from page 522)

members offers and is offered with this Head—Christ with us and we with Christ. Few books, if any, will be of such great help to further the true liturgical movement as "My" Mass. Priests will find here an inspiration to bring the Mass nearer to the people and the people in turn will gather courage to bring themselves nearer to the Mass.

A. S.